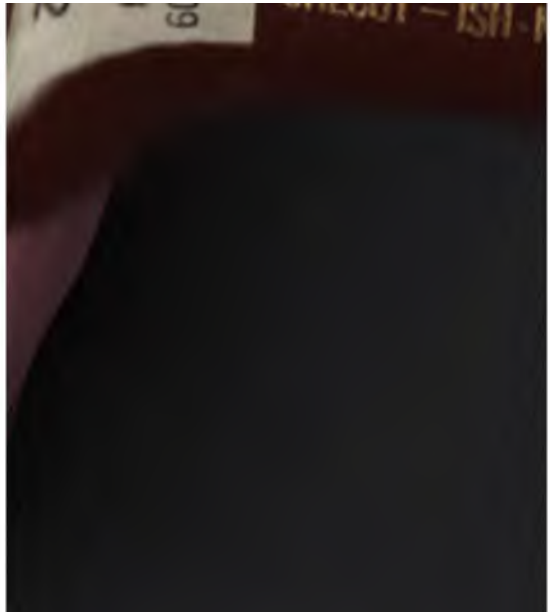

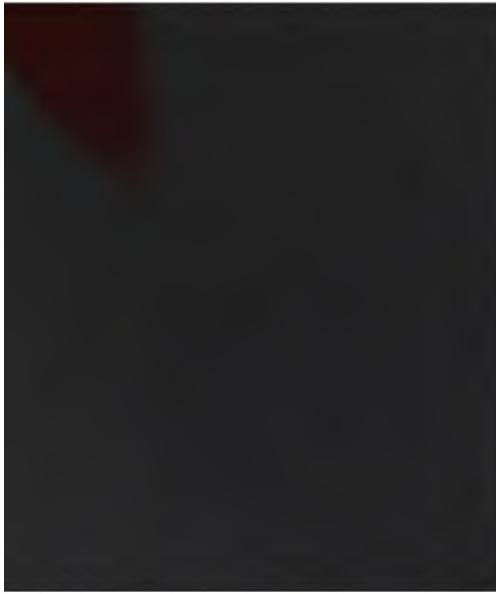

ISH-NOO-JU-LUT-SCHE;

OR

THE EAGLE OF THE MOHAWKS.

A TALE OF THE SEVENTEENTH CENTURY.

IN TWO VOLUMES.

VOL. II.

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INDEX TO VOLUME II.

CHAPTER I.

"I never heard
Of any true affection, but 'twas nipt
With care, that like the Caterpillar, eats
The leaves of the Spring's sweetest book,
The Rose."

It is the glory of the Indian to rise superior to the vicissitudes of life, or the fear of death. This, however, holds good only with those who have not been rendered effeminate by the vices of civilized society. But when to the native courage of the Indian there be superadded the virtues of a christianized community, there is no being in the world who offers a more noble example of fortitude and resignation, than an Indian convert.

Manima, inheriting the noble spirit of her father, tempered by the mild and softening influences of religion, was enabled to endure the shock of a disappointed love with the fortitude of a heroine and a christian. It has been observed by some writer, "that the heart when it absolutely loses its hope, loses in part its pain"—certainly not immediately; there must be time allowed for the gradual recovery of that independence of feeling which it enjoyed previous to the formation of its attachment; there must be time allowed for the gradual reception of ideas capable of displacing those of former objects, and of supplying the heart with new and equally interesting objects of delight. Whenever this event takes place it is then "the heart loses in part its pain, and the former ob-

ject is presently forgotten, or at least, so far forgotten as not to be remembered with the same restless and tormenting sensations."

To the penetrating eye of her mother the altered countenance of her daughter was perfectly visible, and suspecting the true cause, yet confiding in the heroic fortitude of her race, she appeared not to notice it.

The Chevalier and his wife, however, could not remain long ignorant of the change, though they could assign no possible reason, why one that was so lately all life, all innocent mirth and gaiety, should suddenly appear to be absorbed in thought, and bowed down with care, uncommon at her age. Frequently did these worthy inmates attempt to rally the spirits of the dejected maiden, but in vain.

Perceiving that her melancholy affected them, and cast a gloom upon their countenances, Manima approached Madame Duborugh, and kindly taking her hand, observed—"The sun, though it shines always, shines not in all places at the same time. There is a dark spot upon the earth when the sun shines not upon it, and it is then midnight. The sun of hope, which lately shone upon my heart, has set, and it is in darkness now; but the sun will rise again, and chase away the clouds that have darkened my prospects, and I shall again enjoy the undisturbed pleasures of hope."

Madame Duborugh, incapable of replying to this forcible simile, which so fully explained the cause of her present dejection, clasped her to her bosom, and wept in silence on her neck, while the Chevalier, astonished at finding so much sensibility where he expected nothing but the rude manners of uncultivated minds, could not help repeating to himself—"Love! omnipotent love, triumphs in nature! Whether its objects be among minds uncultivated, or minds refined by the improvements of civilization. The human heart appears to be the same every where, since all

an beings are more or less susceptible of the same
ions, producing the same effects on all."
There is a devotedness in female love that admits
) rivalry. All the tenderness of the heart, all the
ers of the imagination are enlisted in behalf of the
ıt passion; and where all is given, much is look-
ɔr in return." Disappointed in this expectation,
heart seeks its remedy in other objects, or ends
ıisery in wasting grief and joyless care. Such
been, such is, and such will be the issue of disap-
ted love, to hearts of deep devotedness, unpro-
ɔd by the holy consolations of religion, or of that
ic fortitude which determines noble minds to rise
rior to all the trying vicissitudes of life. Of this
r character was the amiable Manima, who, to
ıeroic spirit derived from a long line of noble an-
ɔrs, had added the fortifying influences of a chris-
faith, which doubly armed her to endure, as we
already observed, this shock of disappointed
and expectation; and her friends in a few days
the happiness of beholding her once more restor-
) her wonted activity and cheerfulness.
ghiogh-sheh had intimated to her parents, prior
eir march into Canada, that should he live to re-
he would present his leg of venison as an offer-
ıf love to the princess Manima, and they had not
dden it; and he was now waiting the return of the
t chief, that he, too, might be present at the for-
offering. In the interim he continued his daily
ı at the Castle, and though he never once men-
d his love to the mourner, it was evident to her-
and to eyes less penetrating than her own, that
was the sole object of these visits—the magnet
attracted him, above all other attractions. Con-
ıs of the actual state of her own heart, and re-
ng to emulate the noble example of Conrade in
ining faithful to her love, although she had re-
ɔd all hope of its success, she studiously avoided
r action and every expression that might lead the

brave young chief to build his hopes of success upon. She did not, however, treat him with cold reserve, or distant civility. She knew and appreciated his virtues; she felt honored by his distinction, and she intended by the cordial reception that she invariably manifested toward him, that he should feel himself at home, in the midst of his friends at the Castle, but she intended no more.

While the different actors in this widely distended scene are performing their respective parts which their destinies have allotted them, we will turn to the Rock of Podar, and learn, if possible, the fate of those who were embarked in an unsuccessful embassay to the Five Nations, whom we left in Chapter XV, Vol. I.

CHAPTER II.

"Avaunt Despair! Eternal Wisdom deals
Or peace to man, or misery for his good,
Alike designed. And shall the creature say,
Why hast thou done this?"

The craft, which contained all the passengers, was driven asunder from the boat by a tremendous wave, which dividing itself as it were into two liquid mountains, one of which rushing towards the shore, and the other returning to the conflicting waves of the lake, separated her for ever from the boat; and before she could possibly weather the south angle of the bite of the island, a succeeding wave dashed her with such violence against the rocks as to separate her timbers, and sinking, she conveyed every living thing on board to the bottom, from which they rose, but to cry for help and for mercy, and to sink again, to rise no more. The wave which rushed directly to the shore, was providentially directed to the only accessible landing on the northern side of the island; and having washed overboard the young Mohawk and his lovely charge, to whom he clung as to an object of the dearest interest, it threw them to a considerable distance among the tangled shrubbery of the shore, and not far distant from them, it deposited the little boat which was turned bottom upwards. Fearful that a returning wave might wash them again from their footing on the rocky shore, the thoughtful Indian seized with one hand the tough limb of an overhanging chincupin, while with the other he held fast to the insensible Adelaide. The expected wave came,

it overwhelmed them, and again receded, followed by a long and vivid flash of lightning, which brought to the view of the watchful guardian of the fair one, a secure place of retreat.

At the base of the rock of Podar, nature had excavated a cavernous opening of sufficient magnitude and security for the reception of a hundred persons or more. The aperture was capacious enough for the entrance of a man, at half stoop, and the young prince determined, without loss of time, to seek shelter for the remainder of the night for himself and Adelaide, in this unexplored cavern. Loosing his hold from the bough of the tree, and raising the recovering maid in his arms, he bore her in safety to the mouth of the cavern, and beyond the possible reach of another wave.

"Where am I?" said the almost lifeless maiden—"Oh, heaven! where am I!"

"At the foot of the Rock of Podar, lady, and thanks to the Great Spirit! in safety. Remain here a few moments, while I explore this cavern, and see that there be no danger on our entrance."

Cautiously did the young Mohawk enter this offered asylum, and groping his way for some twenty feet in each direction, returned to convey thither his lovely charge, who had used the intervening moments in rendering thanksgiving and praises to the Supreme Majesty of heaven for their preservation. Having safely conveyed her within the cavern, he was at a great loss in what way to render this subterranean accommodation convenient to his delicate companion.

Fortunately he recollected that his buffalo hide shot-pouch, was girded around his waist, and in it there were materials for producing fire. He speedily unloosed the strings of the pocket, and to his great joy found the contents perfectly dry. Leaping out of the cavern, he obtained, by sounding with his foot on the rock, a few dry sticks that had been separated by the *destructive* hand of time from their parent branches;

then striking his flint and steel over a bit of spunk, or touchwood, he happily succeeded in procuring a spark, which, with an adroitness peculiar to these foresters, he soon converted into a cheerful blaze, by the light of which they were enabled to distinguish the extent of their present abode; and also to obtain a plentiful supply of fuel, with which to dry the saturated garments with which they were clothed.

Adelaide, much relieved by the genial warmth of the fire, and assured of safety from the yet raging storm, became more composed, and somewhat reconciled to her present condition. She was anxious however to manifest her gratitude to her present deliverer and to learn the fate of her companions. Turning her eyes upon the manly countenance of the overjoyed Indian, she said, "Twice, dear young chief, has my life been in jeopardy; once on the land, and now on the inland ocean. To yourself and your brave companion, under Providence, am I indebted for the miraculous preservation of that life. I can not enough thank you, but my heart will for ever cherish for you both, the fondest affections of a sister; and should we live, let me hope that this affection will meet with returns of brotherly kindness from you both."

"Yes, lady, the heart of Tarachawagon, and the heart of his friend are one. A brother's love you will always share with us, for so we have been taught by our Sachem, who says that 'all mankind are brothers;' that though our skins may differ in color, our hearts are soft, and may receive the same impressions by the Great Spirit, which enables us to love as brothers and sisters, even though some are the descendants of Shem, others of Ham, or of Japhet, for all are of Adam and Adam of the Great Spirit!"

"Oh that civilized men would deal but as charitably with their brethren, as I have found you to deal with your enemy."

"Lady, do not mistake us—the Indian character is revengeful above all other characters; but it is only

ss. To his friends he is the faithfulest
The charge which Tarachawagon has
you, let that convince you, how faithful
an be to a friend."
s, noble Garangula, I am convinced that
hip of the Indian is founded upon princi-
or, true glory, and magnanimity. And I
my dear uncle and our friends were here,
in the just tribute to their intrinsic merits.
me, noble youth, is there a hope that they
e outlived this storm?" He was silent. "You
swer me."
n endeavoring to cast in my mind, whether
another landing place in the neighborhood
the vessel might possibly reach in safety; but
ot recollect one at present; we must wait till
ht, when I shall search the shore with dili-
. In the mean time, dear lady, as your clothes
ow dry, endeavor to compose yourself to rest,
I sit at the mouth of the cavern, to prevent the
nce of an enemy to disturb you."
nemy do you say!" exclaimed the alarmed
en, half rising; "have we enemies also on this
d?"
Man hath enemies every where," said he. "But
ose yourself, lady, as I do not believe there are
others on this Island than wolves, as I hear them
ing in concert with the storm. Of these we have
much to fear while the fire blazes," and throwing
ore fuel, he repeated his advice that she should
rest, to fit her for the fatigues of the coming day
ain leaping out of the cavern, he gathered a su
t number of the leaves of the adjoining shrubb
d drying them by the fire, prepared her a co
le lodging by the fireside, and again leaving h
enjoyment of an undisturbed rest, of which s
greatly in need, and for which her weared
was now prepared, this faithful sentinel took
n at the mouth of the cavern, armed wi

massive limb which he had torn from its trunk; and gazing on the clouds which appeared to be chasing each other in angry sport, between which, ever and anon he beheld a peeping star, and anticipating a clear and tranquil sky in the morning, he patiently and sleeplessly awaited the dawn of the coming day.

To this night of storm and devastation there succeeded a morning of exquisite loveliness, and the unruffled waters of the lake, resembling a horizontal mirror, reflected the image of the island, with all its vegetable drapery; and the rugged cliff of the Rock of Podar, affording lively impressions to the beholder of the romantic scenery of this Island, rendered sacred to the children of the forest as the residence of the god of the winds.

Adelaide awoke with emotions of gratitude to high Heaven for the blessings multiplied to her, even in the midst of the multiplication of mysterious providences, that she had already been called to witness, and to endure, almost as it were on the threshold of her existence. She beheld her faithful Indian leaning against the side of the mouth of the cave with his club resting beside him. He heard her move, and turning toward her, observed that he was rejoiced to find how soundly she had slept through the night; and hoped she would find strength to support her in the undetermined pursuits of the day. She cordially thanked him, and approaching the mouth of the cavern, he assisted her in ascending to the base of the rock, where, for a moment she was lost in astonishment and surprize at the grandeur of the scene which the rising sun presented to her view, in the gilded trees, mountains and shrubberies, and in the smooth surface of the late turbulent Champlain.

They now proceeded to the point of the Island from whence they had a distinct view of the main, and an extensive prospect upon the lake; but the eye rested upon nothing that offered the smallest resemblance to a vessel, and they concluded that the boat, and all

that were in her, must unquestionably have perished; and this conclusion was rendered less doubtful when the young Mohawk raised from the tangle at the edge of the water, the well known military hat of her beloved uncle.

"O, that I had died, or ever I were born! Unhappy Adelaide," said she, "whom on earth hast thou now left of all thy house to protect thee?"

"Dry your tears, lady," said the considerate Indian, "the Great Spirit still watches over you for good, and the house of my father, and the cares of my mother, and the love of my sister will supply your loss. The children of the Five Nations, the cause of your calamities, shall be just in affording you protection. Tarachawagon and Garangula hath sworn it."

"Yes, generous and considerate youth, I feel confident of the protection of your nation; but I am weak, and can not avoid the effect consequent upon such unlooked for calamities."

"True," said he, "your sex, formed of purer clay and possessed of more gentle spirits than ours, may be permitted to indulge in griefs, that are indeed the sure evidences of deeply feeling hearts. But come, lady, let us return to the cave, and let me provide for your breakfast. The Indian knows that he must eat to live—and then we must think on some plan to get off of this Island."

These were considerations that never once crossed the mind of our fair shipwrecked maiden. They now occurred in all their force, and produced more questions than the ready-witted prince could correctly answer. The first was, "What were they to eat, having lost all their stores of provision."

"'He that feeds the ravens when they cry,' hath sown the earth with food for his red children of the forest," replied he. "I have seen the vines of the Indian's bread root, (Convolvulus panduratus, or Indian potatoe,) and where that grows there is no need of starving."

"But how are we to get off from the island?"

'The same Providence that threw us upon the shore, lady," said he, pointing to the canoe, "provided the means at the same time."

Wonderful creature, thought the delighted Adelaide, Will the bigoted notions of my sect be ever henceforth capable of reasoning me out of the fact, that God hath his faithful witnesses among all nations?

"Well," said she, "my kind protector, give me some of your bread root, for I begin to feel an inclination to eat."

In a moment, he bounded like a deer to the bushes, and in a few minutes returned with a large supply of these farinaceous roots, which he washed, and raking a hole in the ashes, he covered them with more, and kindling a gentle fire on them, they were soon prepared for breakfast. His next thought was how to provide her with water. The military hat of her uncle he considered might answer as a water-kettle, being turned up on three sides; but this would be recalling painful recollections. It immediately occurred to him that the leaf of the water lily, some of which he had seen on the margin of the cove, would be a most excellent substitute for a pitcher. Therefore, while the potatoes were cooling, he repaired to the water side, and drawing a leaf from the surface, he very readily twirled it into the shape of a funnel, and filling it with clean water from an adjacent spring, he repaired to the cavern, where he enjoyed the delightful pleasure of perceiving the companion of his misfortunes doing ample justice to his industry and ingenuity, and urging him to take the same care of himself that he had so earnestly recommended to her.

After breakfast, which was eaten with great relish, seconded by keen appetites, their next consideration was the plan to be pursued for leaving the Island, and if possible, wending their way to the place of their

destination. Difficulties presented themselves on all hands; dangers threatened them whichsoever way they might determine. If they should succeed in turning the canoe, and launching her on the lake, they were in danger, from the variableness of the winds, of suffering another shipwreck; and if they succeeded in gaining the nearest land, they were without arms for protecting them against the lurking Indian, or the prowling wolves and tigers. Adelaide was reduced to almost hopelessness from the fearful prospects which either way presented themselves; at all events she was reduced to a frightful dilemma; to the terrible alternative of remaining on the Island, until some adventurers might relieve them, or else, hazarding the chances which offered themselves in the suggestions above mentioned. At length, incapable of deciding herself, she said to the young chief, "To your judgment and direction I yield mine, which are incompetent to the task of determining. The Great Spirit hath directed you heretofore, let us rely on him still for direction and preservation."

"You say right, lady. Our great sachem tells us that whosoever putteth his trust in God, shall never be confounded. Then rest you, while I collect bread roots sufficient for our voyage."

While he was collecting the roots, Adelaide was busily employed in kindling anew the dying embers. The light of day, and the blaze of the fire, rendered the remotest part of the cavern distinctly visible.—She perceived in a distant part of the cave, several eminences that strongly attracted her attention. They were immoveable, and of a form strongly resembling men in a recumbent position. Alarmed, she suddenly rushed to the mouth of the cavern, and shrieked aloud. The eagle pounces not more suddenly upon his prey than did her watchful guardian hasten to her relief. His presence quieted her alarm, and pointing to its cause, this fearless son of the forest was in another moment at their side.

"Quiet you apprehensions," said he, when he had ascertained the nature of the eminences, "they are nothing more than the bones of some unfortunate warriors, who have perished in the cavern."

Adelaide shuddered on reflection that she had slept for hours near the bones of the dead.

"Here are muskets and war axes," and bringing several of these to the light, he exclaimed, "Yo hah! the tomahawks are good, but the guns are turning to dust as the brave warriors are, that wielded them."

While the potatoes were preparing, the young Mohawk was sharpening the axes against the edge of the rock, which having completed, he stuck one on each side of his girdle, reserving a third to carry in his hand for immediate use. With this he fell a young sassafrass, and shaped it into a paddle. With this paddle for a lever, he succeeded in turning the boat over and over to the water's edge; and laying hold of the painter, with the assistance of Adelaide, he launched her stern foremost into her native element, where she proudly rode upon the rippling waters, moored to the root of a beech, ready to receive her valuable cargo.

How necessary to the protection and providing for the necessity of woman is man, thought Adelaide, as she beheld the active, ingenious and laborious exertions of her companion.

The little barque was soon laden, and the prince, assisting his companion on board, loosed the painter from the birch bough, and taking the paddle, they were soon without the cove, and in the wide view of the expansive lake. A sentiment of awe filled the heart of our inexperienced sailor. She beheld herself on the bosom of a vast sheet of water, which to the south and east appeared to her interminable. The thought, that if so sturdy a craft as the one in which they had embarked, and which had perished in the storm, was unequal to the wave, what hope

could there possibly be, in so frail a vessel as this little paddling skiff in which their lives were ventured.

Different were the thoughts of the young Mohawk, who, in all the dignity of his nature, and consciousness of security, sat at the stern, propelling and directing their little barque, and encouraging his companion to look forward to the hour that should unite them once more with their friends. A heavy sigh escaped from the bosom of Adelaide; it was another tribute to the cherished parents she was now in quest of. O! could she hope again to behold them; again to be encircled in their affectionate embrace; all her toils, all her sufferings, even her hair-breadth escapes from death and drowning, would be obliterated by the joy, and overpaid in their enjoyment. Recollecting in the midst of these reflections her christian profession, she felt it her duty to submit with holy patience to the wise dispensations of heaven, assured "that all things should work together for good, to them that love God; to them who are the called according to his purpose."

CHAPTER III.

"Wilfred, this glen is never trod,
Until the sun rides high abroad;
Yet twice have I beheld to-day,
A form that seemed to dog our way;
Twice from my glance it seem'd to flee,
And showed itself by cliff or tree.
How think'st thou, is our path waylaid?"—ROKEBY.

onrade having found on his return to Canajoharie, neither his friend, with Adelaide, nor the grand-y, had yet arrived, felt considerable uneasiness, icularly on account of the former. He perceived ettled dejection on the countenances of M. Du-gh and his lady, who began to fear that some dent had either befallen her, or might, which ld for ever deprive them of the happiness of again olding their child. These fears they communi-d to our hero, who being well aware of the diffi-es and dangers attendant upon travelers through vast wilderness, and desirous of quieting their s as much as possible, determined on enlisting a chosen warriors from among the cadets, and to ch immediately in quest of them.

e conferred, therefore, with Oghiogh-sheh on this ect, and in a few hours this valiant young chief, he head of fifteen volunteers from among the est youths of the cadets, were drawn up in front he chief castle, ready to accompany our hero. sieur and Madame Dubourgh, with tears of grat-e, beheld these martial youths ready to risk their in behalf of themselves and their daughter; and racing each in turn, offered up their hearty pray-o high heaven for their preservation and success.

Manima had fabricated a full suit of military clothing, as a compliment to our hero, which he had proudly accepted at her hands. A beaver-skin cap, ornamented with the feathers of the Paroquet, among which were mingled the brilliant plumage of the woodpecker, and those of the little humming bird. His hunting frock was of deep green, the dye of the dwarf sun-flower and the wild indigo leaves of the forest, ornamented with triple rows of heavy fringe of deep yellow. The girdle, or belt, was of the richest fawn-skin, dressed after the custom of the nation. Leggings of the softest and most delicately dressed buckskin, edged with beaver skin, and terminating in side lappets deeply indented and fringed. Moccasins of buffalo hide, lined with dressed doe skin. His, what are now termed, indispensables, were dispensed with by the warriors of the age, their long hunting shirts descending to a distance below the leggings, rendered articles of that species, if not unnecessary, yet cumbersome to wilderness travelers. His musket, resting with the butt on the earth, his right arm extending to the muzzle which he grasped in his hand, his left bent and resting on his glittering tomahawk, offered to the view of the admiring beholders, the most exact model of the perfection of human proportion; and a countenance, which though apparently unregarded by the owner, was expressive of fearless, undaunted courage, mingled with all the lovely graces that advance men almost to the character of superhuman.

Oghiogh-she and his volunteers were also equipped in the fanciful costume of their nation; their dress, and their accoutrements were but a few shades different from those of Conrade, and with the exception of their young chief, who wore also an ornamented beaver skin cap, had their hair close cropt, except the tuft which covered their scalps. It should seem that this custom was by common consent universal among the North American Indians—their greatest pride

was the number of scalps they could boast of having taken from their enemy; it was a kind of trophy that they appeared to leave as a reward to their victors. And even though a warrior should fail in the entire success of his plans, if he returns but with a single scalp of his enemy, it is preserved among the national archives as a monument of his bravery.

Counsellor Colden relates an excellent anecdote, that proves the high value that an Indian sets upon a scalp: "The noted Therouet, dying at Montreal, the French gave him a christian burial in a pompous manner; the priest that attended him at his death having declared that he died a true christian; for, said the priest, while I explained to him the passion of our Savior, whom the Jews crucified, he cried out—'Oh! had I been there, I would have revenged his death, and brought away their scalps!"

The volunteer detachment, having slung their muskets, and their wallets of parched corn, and jerked venison, over their shoulders, received the sincere farewell of the inhabitants, together with the ardent prayers of the inmates of the castle for their successful return.

We must now leave them in their march along the east side of the north branch of the Canajoharie, toward Corlaer's Lake to the north, and attend to certain movements in the forest, between that and Montreal.

Among the praying Indians that dwelt near Montreal, under the immediate protection of the French, there were many who had fled from the Five Nations, for crimes committed in their nation, worthy of death; they accepted the protection offered them, and united themselves to the church of converted Indians, and were admitted to the rights and privileges of the Catholics. These Indians were yet in an unconverted state, as their hearts were burning for an opportunity of revenging themselves on their nation, for crimes that they had themselves committed; and for a ban-

ishment self-inflicted, from a consciousness of having merited death. They had a longing desire for home, and concluded that if the French could succeed in subduing the Five Nations, they could return in safety to the land of their birth, even at the expense of the lives of all their countrymen, and the conquest of that beloved country. About this period, the French traders were prohibited by the chief of the Five Nations from trading with any of their tribes, which so exasperated these people, that they were willing to go all lengths to punish the insolence of that nation for daring to put a stop to their prospects of acquiring rapid fortunes among them.

The traders complained to the Governor, and requested assistance for the purpose of forcing a trade; but as he had sent an embassy to the Five Nations, he could take no steps to this effect, until the issue of the negotiation should be known; but he satisfied them that should they refuse a compliance with the terms proposed, he would collect the whole force of Canada, and march in person for the purpose of revenging the massacre at La Chine, to the heart of the enemies country, where no quarters should be given, nor the war end, until there was not an Indian of the Five Nations left to tell the melancholy tale. This encouraging promise was communicated by the disaffected traders to the traitorous Mohawks, now known as the Cahnuagas, or praying Indians; and it served to whet the keen appetite of their revenge, for the execution of which they were now more than ever impatient.

Nor was it long before an opportunity offered for their improvement. A runner had arrived from Chambly with the mournful intelligence that the bodies of the priest and the Intendant De la Ville had been found entangled in the bushes of the River Chambly just above the garrison; that it was feared that all the members of the embassy had perished in the late dreadful storm. This news soon spread itself through

the town, and the Governor called to apprise the widows of the deceased of their irreparable loss, and to offer them his condolence. On his return he found the traders waiting to remind him of his promise. But the truth is, it had not been sincere. He was aware that the late decisive victory of the Five Nations over the combined warriors of the Adirondachs and Quatoghies, in sight of the French garrison at Quebec, had so intimidated the militia, and so cowered the regulars and their allies, that he altogether despaired of raising an army of sufficient strength to combat one of the tribes, much less the whole of the Five Nations. He had, therefore, to evade for the present the urgent requests of the traders, by promising to send runners among the allied tribes of Canada, to ascertain the number of warriors that would take the field. They retired, therefore, for the present, with this promise; but when a fortnight had transpired, without any information being received, they again waited on the Governor, and finding that he was not prepared to answer them, they requested permission to raise a company of volunteers, whose aim should be, not con-[illegible] and reprisal.

In the [illegible] distracted state of affairs in Canada, it might have been dangerous, if not fatal to the colony, to have refused permission to this bandit. The Governor, therefore, appeared readily to acquiesce in their proposal, promising them that as soon as he could raise warriors sufficient to attempt the conquest of the Five Nations, he should march to their countenance and support. With this permission, and these promises, the traders hastened to the traitor Mohawks, or Cahnuagas, and with them concerted schemes for an assault on the Mohawks' village at Canajoharie, as also the Dutch villages of Schenectady and Albany, then called Oranienberg. A band of twenty disaffected Cahnuagas and ten Indian traders, united for the purpose of occupying the passes between the lakes and these villages, to prevent the intercourse

that subsisted, and the trade carried on among them, as also to make inroads on the villages whose men might be out on hunting parties. The Cahnuagas being intimately acquainted with all the passes, were considered the best guides in this nefarious undertaking, and the French traders readily yielded the direction to them, who singled out from among themselves Yarasclit, to act as their chief.

This banditti had succeeded in arriving at the pass of the mountains, near the great isthmus of the lake, from whence they could distinguish for several leagues by land, and many more on the lake, every object that might pass that way, either by land or water. Yarasclit led his comrades by a route known only to himself, to the rugged base of a cliff which appeared to have been formed by nature for the purpose of affording both shelter and protection to the daring individuals whose temerity enabled them to surmount the obstacles to its approach. There was but one possible way by which its summit was to be obtained on the north side; and even that way required the utmost courage and caution. The cliff was three hundred feet from the base, ragged, and unequal, and in many places, supporting huge masses of disintegrated rocks, that were ready to be precipitated to the earth below. Here and there a straggling, dwarfy shrub appeared, not absolutely flourishing, but barely vegetating from its stony sides. These offered a fragile support to the daring adventurer, who had, however, to trust more to his agility than to the support afforded him by the slight adhesion of these shrubs by their scarce sunken roots to the rock from whence they issued.

Yarasclit informed his comrades that they must follow his example, and laying aside every thing like fear, they were, one by one, to ascend the frightful precipice, where he would show them a sight worthy of their utmost exertions to attain. The French traders, on beholding the height and the dangerous as-

cent, began to murmur; but the true character of their leader developing itself on this occasion, put a sudden stop to their murmuring, when he peremptorily declared that the man who refused to follow him should be put to instant death. He therefore ordered the traders to place themselves in the centre, and gave directions to those that were to bring up the rear, to tomahawk the first man that flinched from the undertaking, as he was determined to have none but warriors, that were above the fear of death, to remain among them.

Leaping, therefore, upon the first ledge of rocks, he commanded his men to follow, and siezing the limbs of the shrubs, he continued scrambling, leaping, climbing, and sometimes hanging suspended over the heads of his terrified and amazed followers, while struggling to effect a footing on a projecting rock; and succeeding, he would pronounce the Yo! hah! in a tone of exultation, encouraging his companions to exert themselves without fear. La Troube, one of the most active among the traders, beholding the hairbreadth escapes of their undaunted leader, began to quake and tremble exceedingly, and crying out in alarm, was looking back to see if there was the possibility of an escape, when he beheld the uplifted tomahawks of the savages in the rear, who bawled out to him in Canadian French, to move forward for his life. After three hours of the most fatiguing exertion, in which there was no small share of ill thoughts towards the Indians, the band reached the summit in safety, not however without the spilling of some blood, drawn from the hands of the adventurers in grasping the rough branches and rougher irregularities of the rock in their ascent. La Troube and his companions inwardly congratulated themselves on their escape from broken necks or fractured limbs, which they had calculated at every step, and while they were crying mercy, were wishing Yaras-

clit and his Mohawks in purgatory for having thus unnecessarily, as they thought, risked their lives.

"Yo! hah!" said Yarasclit, "white skin makes weak heart."

"Not always," replied La Troube, "and you well know, that the Count de Frontenac carries as brave a heart as any warrior of the allied Indians."

"Yonondio is a brave warrior," said the Cahnuaga, "but La Troube and his companions are women, and feared to ascend the mountain. But come, the danger is over, let us spread our wallets and take the warrior's fare, as we may soon have occasion to try our courage again."

"No more climbing such precipices as these, I hope," said La Troube; "common mountains present difficulties enough to vex the patience of common men; but this is enough to provoke the spirit of a saint to anger."

"Never mind," replied the Cahnuaga, "being angry, only don't be afraid. Our priest can absolve you for the first; but Yarasclit, who commands now, will not absolve you for the last."

"Oh! that I had been born an oyster," said Villette, "for then I might have enjoyed the privilege of lying quietly in my soft and muddy bed, and from whence I could have fallen without hurt; whereas, here I have been compelled to scrabble up this rugged cliff at the expense of life and limb; and now that I am here, where the head becomes dizzy with looking abroad, I see no prospect of reaching the level again, but at the same risk."

"You had better have been born a muscle," said Yarasclit, "for the animal being less savory than the oyster, has the chance of a longer existence. But down!" said the savage, prostrating himself on the rock, "I see in the distant valley, the movements of men. Onward!" continued he, crawling upon all fours, "we must be prepared for these warriors."

"Eh! le diable," exclaimed Villette, "I see nothing but the sky and the waters."

"The sight of the white man is like his courage, short and weak," said Yarasclit, and turning to one of his Indian comrades in the rear, he said, "Let the cowardly traders find the way down the mountains the best they can; we are in bad company, who will bring us bad luck."

The Cahnuagas suddenly gliding by the French, followed their chief with a velocity beyond the ability of these novices in Indian warfare to imitate: and the traders were soon left in a situation that exposed them to the most imminent danger, as they were wholly ignorant of the design of this treacherous chief, whom at every breath they were cursing for a hypocrite and a base betrayer, wishing themselves safely once more at Montreal, or any where beyond the reach of this more than savage.

To the south projection of this cliff, there was a fissure or opening in the rock, which led by a subterranean passage of rather unequal descent to the margin of a creek below. The aperture beneath was parallel with the stream of water in dry seasons, but in wet, it was considerably below it. And in this situation it was impassible any other way than by diving and floating into the creek through the aperture, which was of capacity just sufficient to admit the passage of a man in the position of floating. The present being a dry season, rendered this an important position for those marauders, as it afforded a safe retreat from every pursuit, and one sentinel at the summit, and another at the aperture, might hurl defiance to the whole army of the Five Nations. The design of Yarasclit in selecting this situation, can not but be obvious, and having attained to the aperture below, he directed Chingochstech to guard the entrance and wait his return.

Conrade, with his brave companions, were on the

south side of the creek in the fertile valley some miles from this pass, which they designed to attempt, before the arrival of the night which would compel them to halt after a short day's march. They were therefore exerting themselves to attain the north side where they proposed encamping for the night. Distant as they were from the cliff, and steady as were their movements, they had not escaped the vigilant eye of their traitor countryman, who was now lurking in their path, with the view of ascertaining their strength, and of preparing for them an ambuscade.

The warriors who tread the North American forests, are taught to tread at every step as though they were treading on snakes; and from habit the eye catches in an instant the smallest movement of bodies. Conrade, habituated to those necessary cautions, had acquired an unusal facility in detecting the manœuvres of the lurking Indians, and vigilant indeed must that skulker be, that would find him unprepared for action.

The lurking Cahnuaga soon ascertained that they were his countrymen, perhaps some of the families of his own tribe; and the yearnings of nature began to work upon him; but he expelled them from his heart, and determined, as all desparadoes do, to know no distinction between friend or foe, that stood opposed to his diabolical schemes; and already were the scalps of these brave young Mohawks calculated upon, as the first fruits of his revenge. He had now to reach the aperture of the rock, to prepare his bandits for an ambuscade; but this was now a task of great difficulty, the advancing party had merged from the thicket and had entered the open plain in which there were but few scattering trees to favor his design. The attempt, however, was made, yet not with so much adroitness as to escape the eager eyes of our hero.

"Oghiogh-sheh," said he, "there is an enemy in the bush, for I had the glimpse of a skulker, bounding [illegible]ee to tree."

"Yo! hah!" replied the young chief, "we are dogged, for I beheld myself, the object which you noticed. Shall we give chase to the lurking foe?"

"No; let us first gain footing on the important rock before us; and if we succeed in attaining the pass, our little band will equal a host of adversaries."

In the friendly visits of Conrade, in company with the pious Mohawks, to the cave of their old Sachem, he had frequently accompanied them to this dangerous pass, and had taught Conrade and his friend Garangula the safest accesses on both sides, as also the secret cavern; and had remarked, that as long as the Five Nations could retain this mountain within their own power, the combined armies of the whole provinces of York and of Canada, could not prevail against them. To gain this secure pass was now an object of the utmost importance to our hero. Wherefore, slinging their muskets on their backs, they followed Conrade, who, gliding into the bushes, evaded the further observation of the spy, who conscious that they would venture the pass, had now returned to the aperture in order to ascend to the summit of the cliff in time to arrest their progress.

Conrade with his brave Cadets gained the pass of the cliff, at the moment that Yarasclit and the Indians on the summit had succeeded in forming a junction. "Art thou friends, or foes?" demanded our hero.

"The enemies of the Five Nations," replied Yarasclit; when raising the war whoop, the awful fray began.

The odds in point of numbers was against our young warriors, two to one; but nothing dismayed, they met the onset of the banditti, with a courage that staggered even their desperate leader. Thrice did this barbarian grapple with our hero, and as often was he repulsed, and rendered desperate, he made a last effort to hurl him down the precipice. The glittering tomahawks were hurled in every direction, and where

these failed in their execution, the assault became personal, and the obvious design of each party was to dislodge his antagonist and precipitate him down the horrible sides of the precipice.

Yarasclit, whose sole aim was directed against Conrade, again renewed his attack, and rushing with the fierceness of the tiger at his antagonist, would have buried him among the ruins of the mountain below; but our wary hero, with the agility of the deer, suddenly springing to the right, left him a free passage to the bottom; for having missed his aim he fell over the awful precipice and was seen nor heard no more!

Oghiogh-sheh succeeded in laying two of the desperadoes dead at his feet, and was now contending with the brave Chingochstuh for the mastery, upon a detached rock which threatened every moment, in consequence of the struggle, to separate itself from its precarious hold, and bury both combatants among its ruins. The quick eye of Conrade discovered the danger of his friend, and perceiving no alternative but the musket, he quickly leveled it at the adversary, and the bullet true to its aim, entered the heart of the struggling warrior, who instantly fell, and carried the noble Oghiogh-sheh in his dying grasp to the ground, the concussion caused by the fall shook the ledge of rock; and had it fallen at that instant, escape would have been impossible. Loosing himself from the grasp of the dead Indian, he looked upward, and beheld Conrade as a statue, incapable of motion, when springing to a branching shrub above his head, he gained a temporary hold; but the spring separated the ledge from the main rock, and rolling down the craggy sides, carried along with it the body of Chingochstuh, leaving our young chief suspended by the slender branches of the shrub, a fearful distance from the base.

Awful indeed was the suspense of our hero, and if the enemy had not been kept busy by the remaining cadets, this suspense would have been fatal to him-

self and friend. But Oghiogh-sheh having perceived a favorable footing, secured it, and making another desperate leap, he was soon in the arms of our hero, whose joy at this deliverance was if possible more exquisite than his fears had been distressing.

The French traders had taken but a small part in this affray, and were more disposed to battre le chamade, or come to a parley, than to risk their Cranii against the keen tomahawks, or keener scalping knives of the young warriors. The remaining Cahnuaga bandits, finding both their chief and captain slain, made a hasty retreat to the cavern, from whence they were with difficulty prevailed upon to ascend, with the promise of being treated as prisoners by capitulation, and not by conquest.

Eight of the banditti, including two Frenchmen and two of the brave cadets, were left as a feast to the birds and beasts of prey. They were deeply regretted by the survivors, who were compelled to leave them thus exposed and to prosecute their march down the northern passage of the mountain, which they happily effected without accident just as the sun was withdrawing his last rays from the towering summit of the cliff above them.

Here our little band of heroes took up their encampment, and obtained from the prisoners the alarming intelligence of the loss of the sloop which was conveying their ambassador M. De la Ville, to the council fire of the Five Nations, and the subsequent movements and designs of the French for retaliating upon them their dreadful massacre at La Chine. The intelligence of the loss of this vessel terminated the hopes of our hero, with regard to the present adventure, and he determined on liberating the prisoners in the morning, on their parole of honor, to return direct to Canada, and no more to molest the Five Nations, unless it were in the act of self defence.

In the morning our hero, consulting with his brave companions, who readily yielded to his advice, sum-

moned the prisoners, to whom he delivered an affecting address, in which he set before them the heinousness of their conduct, in having first violated the laws of their country, and then forfeiting their lives; that by joining the enemies of that country, they had aggravated their crime, which had been still further augmented by the present base attempt upon the lives of their own brethren. He also hinted to them the improper use they had made of the christian profession, and assured them that were they to be carried prisoners to the nation, it would be impossible for them to escape the punishment due to their crimes. He, therefore, from a principle of christian humanity had prevailed on the chief of their little band, to liberate them upon condition of their complying with the terms proposed; and that they were now at liberty to make the best of their way to Chambly, the nearest French garrison from their present encampment.

The prisoners, acknowledging their conviction of the truths of his address, and promising a faithful adherence to the condition of their parole, to which they added their thanks for the generous indulgence afforded them, which was reiterated by the French traders, departed from the encampment, with a sentiment of veneration for their conquerors, not easily to be effaced. The remaining cadets, possessed of the arms of their enemies, again essayed to reach the late scene of their awful fray, on their return to the castle of the Mohawks, which they happily effected in three days. And when the unsuccessful issue of their journey, communicated by our hero, in the most cautious terms, to the agonized parents of Adelaide, was made known in the village, it appeared as if every inhabitant forgot their own sorrows in their sympathies for this bereaved family.

CHAPTER IV.

"As the darkest hour of night precedes the dawn of day, so, often, the darkest hour of adversity is the prelude to greatest joy."

The faithful Garangula had plied his paddle with a dexterity that assured his trembling companion of her being under the protection of a skilful pilot. His eye began to traverse the mountain summits, to distinguish that in which dwelt the renowned sachem, to whose cavern he had determined on conveying his lovely charge; and whose company he proposed soliciting for the rest of their way. The evening twilight had approached, and the west wind curling down the mountains, began to spread itself on the bosom of the lake. The waters began to be agitated; the birth of waves were announced by the rolling of the canoe; the horrors of the last night rushed upon the mind of Adelaide with increasing force, and springing from her seat toward the prince, she had nearly upset their frail barque, which was, however, prevented by the ready counterpoise of this vigilant youth.

"Lady, if you will take courage and sit still, we shall soon be in safety. Fear not these little hills of water, they are but the sportings of the spirit of Podar upon his favorite lake. Fear not, for I see the good omen that insures us a safe lodging in the cavern of our venerated sachem."

"What omen?" inquired she, taking courage from all that he had advanced.

"I hear the shriek of safety from the owl in yonder

thicket; and I see the gleaming light moving down the mountain."

"What can that light mean?" inquired Adelaide, who had forgot the rocking of the canoe, in her anxiety to listen to the omens of her protector.

"It is no doubt the great sachem, who having seen us from his cavern, is now approaching to welcome us to his home."

"Ah! now I see the form of a human being. Oh, yes, it must be him. How soon shall we arrive there?"

"Very soon, for we are not more than a league from the land."

With the setting sun the winds were hushed, the canoe glided smoothly on the surface, the fears of Adelaide were quieted with the winds; the mountains were now almost within her reach; the screech of the owl was distinctly heard, and the form of the recluse distinctly seen by her; all which favorable events confirmed her opinion of the prognostications of her guide, and she could not help regretting the neglect of the priest and the captain to the warning given them by the young Mohawk, which if attended to, might have prevented the awful catastrophe that happened in consequence of that neglect.

To the great joy of Adelaide, she heard the welcome inquiries of the venerable sachem, as to what nation they belonged; and the cheerful invitation to land and refresh themselves in his cavern. Assisted by the ever attentive Mohawk, Adelaide felt her feet once more upon the earth; and falling upon her knees, she returned her thanks to Almighty God for their preservation. And when she arose, she received the christian salutation of the recluse, who was pleased with this evidence of her piety; and, Garangula having secured the canoe, they ascended the mountain by easy steps to the cave, into which they were introduced by its pious occupant.

While the venerable sachem was preparing an

evening repast for his guests, Adelaide was inquisitively eyeing the form and dignity of their host, whose well proportioned limbs and impressive countenance, heightened by black and brilliant eyes, that seemed by their look to penetrate through the object they beheld, were altogether imposing. A second look discovered the mild traces of a beaming intelligence from the eyes, indicative of a placid and even temper, and of a heart fraught with benevolence. Adelaide felt herself greatly prepossessed in his favor, and was surprised at finding so few traces of age in one whom she had considered as greatly advanced in life.

"You call this your old sachem," said she in a whisper, to her companion; "he appears to me to be in the very prime of life."

"We call him our old sachem because he was our king before he went to England and France; but on his return, he resigned his title and dignity, to which my father, who is much older, has succeeded."

Here the sachem put an end to this conference by inviting his guests to approach and partake of the bountiful gifts of their Heavenly Father. The supper consisted of corn journey cake and broiled venison, to which was added, by way of tea, a beverage made of the fruits of persimmon and wild cherry, infused in water until it fermented; it was then boiled, and further clarified with honey; in which state it afforded a wholesome domestic wine, but without intoxicating properties. Vessels for the reception of this beverage are prepared by burning hollow trees to a sufficient thinness, and fitting bottoms to them, nearly in the same manner that coopers bottom their casks; and then a moveable cover completes the wine casks of the more enlightened Indians. To this repast was added bunches of dried grapes, dried gooseberries, whortles, and a platter of delicious honey comb. Our weary travelers did justice to their appetites, and honor to their gratified host, who strove all in his power to satisfy his guests that they were doubly

welcome. After supper, which was ended with prayer, the sachem led them to an inner chamber of the cavern, which he told Adelaide was to be her chamber during her stay. This apartment was about twelve feet square, and nearly twenty in height, having an artificial aperture cut out of the side to the east for the admission of light. In this chamber there was a buffalo hide cot, with two bear skins and a blanket, which was however useless at this season of the year. There was also a table, and several stools, a shelf with various theological books in the French and English language, and a large Quarto Bible of the edition of 1579, presented by her majesty Queen Elizabeth of England, and which appeared, from the fingering, to be his daily companion.

"To-morrow night," said the sachem, "when you have sufficiently rested, I will show you a sight worthy your view. In the interim, let us return to the outer apartment, where I shall be gratified to learn your adventures, if the recital of them be not too painful to your feelings."

"Painful as they may be," replied Adelaide, "it is due to your hospitality; and where I find myself deficient for a want of resolution to proceed in the awful narrative, I must refer to your brave and noble countryman, my young guide and protector, to assist me to their conclusion."

Adelaide now related the tragical proceedings at La Chine, to her dangerous shipwreck on the Island, and to where she had lost all recollection after throwing herself into the protection of the young Mohawk, who now concluded the distressing narrative, to the hour of their arrival at their present shelter. The sachem was deeply affected during the recital, and the watchful Adelaide thought she had detected in this christian Indian, that unequivocal evidence of tender sympathy, manifested by a copious flow of tears, which in their savage state, the Indian considers as disgraceful in a warrior.

return for this condescension, the sachem offered
ncere condolence for her ascertained losses; and
qually sincere hopes that her parents were still
g, and concluded by encouraging her to believe
a wise Providence, by these severe trials, design-
me important end. And, that having thrown her
the protection of two such pious and faithful
ns, such as were his esteemed friends, he had good
ns for believing that those trials would lead to a
happy result. He added that he had been de-
ng a visit to his friends at Canajoharie, and would
npany them in their voyage to the Mohawks'
e, where he anticipated the joyful meeting of the
ous parents and their child. Recommending Ad-
e to the protection of heaven, he put into her
the torch of blazing chesnut, and returning to
rince, they soon found repose on a couple of buf-
nides spread on the rocky floor of the cavern.
ie fluency with which the sachem conversed with
n French, his profound piety in the performance
is prayers, and the unfeigned humility which
ed all his conversation and actions, created in
nide an intense desire to be made acquainted with
neans of his conversion, and the grounds of his
christian faith. She had by this time had proofs
emonstration, in the conduct of Conrade, the
e, and the sachem, who were not of her church,
they were the highly favored of heaven, and had
ed at the just conclusion, that our Creator was
specter of persons, and that whosoever fulfilled
civil and religious duties, were accepted by him.
awaking the next morning greatly refreshed,
receiving the gratulations of her host and her
e, and when the services of the morning were
d, with thanksgiving, prayer and praise, while
achem had withdrawn for the purpose of prepar-
heir morning's repast, Adelaide suggesting her
to the young Mohawk, was gratified by the im-
ate conveyance of that wish to the sachem, who

returned for answer, that when they ended their breakfast he would cheerfully comply with her wishes. The repast being ended, the sachem invited them both to the shade of a widely spreading hemlock at the foot of the mountain, and in full view of the majestic lake, the late scene of her sorrow, her admiration and her fears, and commenced his brief though comprehensive history.

Addressing himself to Adelaide, he said—"You have expressed a wish to be made acquainted with those incidents of my life, which have transformed it from what has been generally though incorrectly termed savage, to that of a christian. As incidents of this kind are rare, they naturally therefore excite the greater interest. They would be more frequent, and attended with more beneficial effects to society at large, if those christians who act as missionaries for christianizing the Indians of North America, would act toward them as the Dutch settlers on this new continent have acted toward the Indians of the Five Nations.

"While in the full tide of successful war against the implacable enemies of our nation, and of which I was then the chief, burning with the desire of revenge, even to the extermination of all the Indian tribes with whom we were at enmity; a colony of Dutch arrived from Holland, a part of whom having concluded a treaty of friendly alliance with us, honorably purchased and settled a village on the Mohawk river, which is called Schenectady by us, but by your nation, Corlaer, the venerated name of the father and the founder of that settlement. Along with these settlers was the profoundly pious Carle Conrade, who may be justly styled a modern apostle of the Lord, who had been happily selected by Corlaer as the most suitable pastor for his infant colony. To these eminent and gifted men, and honest and exemplary christians, I owe the first impressions of christianity, which I learnt by the articles of agreement which were executed in

good faith between us, in the bargain and sale of that village, to them and their successors.

"Several years intercourse and dealing with these people, convinced our nation that they acted from principles that were based on honesty and integrity, which, though exceeding simple in itself, made an indellible impression, not alone on my mind, but on the minds of the most influential tribes in our confederacy. A few years previous to this period, your people sent several jesuites or priests from Canada, with a view to christianize our people; while at the same time they were committing acts of hostility, and inciting and assisting our enemies in their inroads upon our frontiers, and in the massacre of our people. I will not pain you with the recital of their acts, but will proceed to the consequence. In our Dutch neighbors we discovered moral excellencies, that many, and especially myself, sought in vain to discover in our Canadian neighbors, who also pretended to be desirous of an alliance with us. Circumstances which I need not relate, determined us on rejecting their offers, and of rivetting the chains of our friendship more firmly with the honest people of Corlaer.

"Invitations of a very flattering character from the reigning sovereigns of England and France, to visit their respective courts, had been received by me, and however desirous I might have been to comply with them, the wars in which I was then engaged prevented. But when I became impressed with the importance of a religion such as was taught by the devout Conrade; when I saw its happy influence on the lives and conduct of his people, I felt a secret desire to visit Europe, in the hope of finding a world of such christians as I had associated with in the little society of Schenectady. The lamented death of both these christian worthies decided my voyage to Europe. I effected a happy arrangement with my nation, and recommending to them a successor, I soon after embarked for Europe.

"Introduced to the great theatre of man, in the two greatest cities of christian Europe, after undergoing a patient round of education, and seven years' attentive examination of the character and pursuits of both nations, and a careful investigation of the lives and actions of the inhabitants of both, while I saw much to admire and to imitate, I did nevertheless arrive at this unavoidable conclusion, that civilized nations, when taken in the aggregate, were but a single remove from the uncivilized Indian. In countries blest with the advantages of gospel instruction, it was mortifying to witness the overwhelming numbers of their inhabitants who were living in the open violation of all its mild and heavenly precepts. Murder, robbery, and every species of crime, were almost daily or nightly perpetrated in the streets, or on the highways. Beside, the streets swarmed with sturdy beggars, a circumstance unknown in what civilized man terms savage society! And turning to the best picture of both cities, or rather to where we should look for the best picture in all christian cities—the christian churches—I saw, with pain, that there were but few, too few alas, who actually lived up to their high and holy privileges; indeed, so profoundly ignorant were they of the true nature of the christian Sabbath, that along with the religious exercises of the day, beside the book of common prayer, a "book of sports was published about the same time, allowing innocent recreations after evening prayers on Sundays; and the clergy were enjoined to read the book in their churches." Some of the more pious among the clergy of England refusing, "for neglect whereof were prosecuted in the star chamber."*

"In France, the citizens were just emerging from the gloom into which they were thrown by the assassination of Henry IV., the first of the house of Bourbon that sat upon the throne of France. This prince was a Protestant, and was most violently op-

* Salmon's Geographical and Historical Grammar. London 1760.

posed by the Catholics; and though he weakly, if not wickedly, changed his religion to ingratiate himself with his subjects, yet for his having passed the edict of Nantz for the toleration of the Protestants, he was assassinated by friar Ravilliac in the streets of Paris. Louis XIII. succeeded to the throne, but being a minor, his mother, Mary de Medicis, was declared Regent. This Queen revived the persecution against the Protestants, which occasioned another civil war. Cardinal Richelieu being introduced into the ministry, managed, by bribery and force, to keep up these feuds and divisions among the Catholic and Protestant Christians, finally subdued the parliament of Paris, and put a period to their liberties, and converted France into an absolute monarchy.

"In Germany and in Holland these persecutions likewise raged with equal violence and fatality. The Catholics were persecuting the Protestants, and they in turn, were denouncing the Anabaptists, whom they condemned for believing in and maintaining the doctrine of the limited punishment of the wicked, declaring that there would be an end to their punishment, and a reconciliation of all things unto God as declared by the Scriptures."

"Pardon the interruption, dear sachem. Is this the faith of the Anabaptists?"

"No—only of a particular sect, among the German and Dutch Anabaptists. If I have been correctly informed, those among them who deny the eternity of punishment, are distinguished as the followers of Mennon."

At the sound of that name, the heart of Adelaide pulsated with increased velocity. She now perceived that this must be the faith of the sachem, and of her most esteemed deliverers, and she hoped soon to arrive at the knowledge of this important fact. But she said—"Proceed, dear Sachem; I am anxious to hear the sequel of your most interesting narrative."

"I have but little remaining that is worthy your

particular notice. I will barely advert to a fact which can not have escaped your observation. Comparing the conduct of the great body of professing christians in Europe with that of our delightful colony of christians in the village of Schenectady, I began to long for the enjoyment of my friends in their little paradise, and made immediate arrangements for leaving Europe; but not before I had paid my proper respects to the two courts, to whom I tendered my most grateful acknowledgements for the honors conferred upon me, and the deep interest and friendly attentions bestowed, with the view of perfecting me in the French and English languages. Beside these attentions, I received several valuable presents previous to my departure, but that which I esteemed the most valuable of all, is the Bible, which you perhaps have seen in the apartment which I have assigned to you.

"I left Europe with an assurance of the friendship and esteem of both courts, from many members of which, I honestly confess, I felt a reluctance to part. But if I continue this narrative much longer, I shall perhaps improperly become an egotist: to avoid which, I will close it, by informing you of my safe arrival at the New Netherlands in the winter of 1619, and in the week following my arrival, I was conveyed by my old and loved friends and allies, the Dutch, to Schenectady, and from thence to the castle of the Mohawks at Canajoharie, whither you will soon repair.

"It is unnecessary to add how cordially I was received by all my friends on my return, and how truly that cordiality was reciprocated by me. As my object now was to make myself acquainted with the Holy Scriptures, and with the doctrines which they inculcate, after the interchange of friendly civilities for the remainder of the winter with my friends, in the spring of the following year I removed to this cavern in order to prosecute without interruption my religious studies; but not, however, to prevent myself the pleasure of entertaining the wayfaring trav-

eler, or the adventurous voyagers, who in their travels or their voyages pass and repass between my nation and the people of Canada. And here I have resided for the last seven years, almost entire, with the exception of that portion of time, which twice a year, I devote to the visiting of my yet beloved friends and brethren of the villages of Canajoharie and Schenectady."

"I thank you, most sincerely, for the recital of so much of your most interesting narrative; and were I not fearful of being thought rude or impertinent, I should solicit from you your conclusions with respect to the true church. Aware that you are attached to the Protestant interest, and being ignorant myself of the grounds of their separation from mother church, I trust," said Adelaide, "you will at your leisure, gratify my curiosity."

"With much pleasure, my esteemed friend," replied the sachem, "and shall appropriate an hour this afternoon to the discussion of that important subject."

"Truly, I shall not undertake to discuss so important a subject with you. All I request is, to be permitted to propose certain questions relative to, or connected with it, and to solicit from you such answers as may be most relevant to them."

"It shall be according to your desire. In the interim, however, I must return and prepare for our dinner."

On which the party proceeded to the rocky dwelling of the sachem, who immediately commenced his arrangements for supplying his fair friend and her companion with a substantial repast, from his well-stored pantry of provisions.

CHAPTER V.

"I read his glorious name emblazoned high,
With golden letters on th' illumined sky;
Nor less the mystic characters I see,
Wrought in each flower, inscribed on every tree.
In every creature own his forming power,
In each event, his providence adore."

As soon as our little party had ended their mid-day meal, they again repaired to the shade of the branching hemlock, where being seated, the sachem, addressing himself especially to Adelaide, observed—"You professed this morning, my fair guest, to be aware of my attachment to the Protestant cause, and that being ignorant of the grounds of their separation from the mother church, you were desirous of learning from me the cause of that separation. Neither the time, nor the circumstances in which we are at present placed, will admit of my entering into a detail of the causes which induced our Reformers to secede from your church. For the present I shall only remark, that future opportunities, and a more patient attention to the Scriptures, will, if conducted with impartiality, prove to you that the Protestants have seceded from your church no farther than your church has seceded from the primitive apostolic church of Christ."

"Have you—but I ought not to doubt you—just grounds for believing that the Catholic church have departed from the true faith?" demanded Adelaide, with earnestness.

"If you allow me to qualify your inquiry, by prefixing the term Roman to that of the Catholic church, I answer you in the affirmative."

"In what way have they departed from it?"

"If you compare the doctrine and practice of the primitive apostolic church of Christ with the doctrine and practice of the Romish church, you can not fail of discovering in how much they have departed from it. You know we are not allowed to read the Bible; that is only the privilege of the priests. Our Lord says, "Search the Scriptures." And his apostles assure us, that the Bereans searched the Scriptures daily, to see if these things were so. Now by what other than mere human authority have the rulers of your church deprived its laity from the daily perusal of the Scriptures? Thus you perceive, they have departed from this most ancient and highly important usage of the primitive church; and have at the same time, violated the injunction of their Master."

"This is certainly a departure from the primitive usage of the church; but do you suppose that by this departure they have forfeited their claim to the right and title of mother church?"

"In answer to this, allow me to inquire of you, Do you believe that a member of your church, who, detecting the impropriety of the conduct of its rulers in making void the counsel of God by the traditions of men, and who make innovations on the rights and privileges of their laity, shall withdraw from this corrupted society from conscientious motives, protesting against these abuses, innovations and corruptions, are any less members of Christ's church, after their separation, than they were before?"

"If they continue in the faith, I should suppose not."

"You have certainly answered my inquiry with correctness. But then let me urge the inquiry yet further, Does the mere protesting against these innovations and errors of your church, and the corruptions of her rulers, and separating from them and these, while we retain the full and entire faith of the gospel, deprive us of the right of membership, in the true Catholic church?"

you have had no other teacher than those of your own church."

"Since it is unquestionably taught otherwise by your church, you will oblige me by a recital of their construction of the passage."

"By comparing the several texts and their parallels, you will perceive that Christ, and not Peter, was the rock on which the church was to be built. David, crying unto God, saith, "Thou art my Father, my God, and the rock of my salvation." The term rock applied to Deity, is intended to represent the strength, durability and immoveableness of God. But St. Paul applies it also to Christ, for, writing to the Corinthians concerning the children of Israel in their passage through the Red Sea, he says, 'They did all eat the same spiritual meat; and did all drink the same spiritual drink; (for they drank of that spiritual rock that followed, and that rock was Christ.')

"But did not Christ transfer the term to holy St. Peter?"

"No. He only admitted him to a participation of the glory and honors connected with that term. Indeed, Peter himself has clearly explained this distinction, in "his address to the churches throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia. He says, 'Ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by (or through) Jesus Christ.' And here the apostle brings in the prophecy of Isaiah, which speaks of Christ as 'a chief corner stone, elect, precious, and whosoever believeth on Him'—on who? Peter? No—on Jesus Christ, the only chief corner stone, shall not be confounded. You perceive, also, by these remarks of Peter, that the believers in the churches he addressed, were considered by him, as well as himself, to be 'living stones' of that spiritual house of which Christ was the foundation, or chief corner stone. Now if Peter was intended by our Lord to be that rock on which his church was to be built,

and which the gates of hell should not prevail against, he would have indeed given him power competent to withstand all the assaults of the wicked; so that his faith and steadfastness should have been as immoveable as a rock. He would then indeed have been infallible. But in order to show that our Lord had no such meaning, as that the apostle Peter was the rock on which his church should be built, and that if it were, it would soon tumble down again, we find him rebuking Peter, saying—'Get thee behind me Satan, Thou art an offence to me; for thou savorest not the things that be of God, but those that be of men.' And it should be especially borne in mind, that this rebuke followed very shortly after having made the former remark concerning the foundation of the christian church."

"We, therefore, who are not of your church, take the following, as the true meaning of our Lord in his address to Simon Peter. 'Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone.' Again—'And I also say unto thee, that thou art (Petros) Peter; and upon this rock (here we believe Christ alludes to himself) will I build my church, and the gates of hell shall not prevail against it.' In the Greek Testament, the phrase is 'the gates of hades'—that is, the mansion of the dead; for he should triumph over death, and hades, the repository of the dead, by a glorious resurrection.

The Greek word, Petros, which is a masculine noun, and is derived from the feminine noun, Petra; points to a most clear and grammatical distinction. The word, Petra, a rock is different in its true signification, from Petros, or Peter, a stone. In the same sense, that a stone, or fragment of a rock, possesses its relative proportion of the character and properties of the rock, from which it is derived, in such a sense, we Protestants believe, that not only Peter, but all the apostles of our Lord, and indeed, every true believer among all the denominations of christians, pos-

sess a relative proportion of the character and holiness of Christ, the true rock, and 'chief corner stone' of the church of God, in which, the apostles are represented as the 'living stones, that together with believers, are built up a spiritual house,'" &c.

"But did not our Lord, give unto holy St. Peter, the keys of the kingdom of heaven, with authority for binding, or loosing things in earth or heaven?" demanded Adelaide.

"He did, as the text expresses it, and it was even as our Lord said. But we do not understand these words as they are literally written, but as figurative. The apostle Peter being made an instrument of opening, or of preaching, the doctrines of the gospel; having been himself taught by the Great Head of the church; being endowed with knowledge from on high, for explaining and expounding those doctrines, may be said, to have the keys of the kingdom of heaven i. e. the gospel kingdom, shortly to be set up on earth; but not the kingdom of heaven, the heaven where Christ sitteth at the right hand of God the Father.

"It is not denied that Peter was made the first instrument or preacher, for promulgating the doctrine of the gospel to the Jews. And hence the Jewis converts constituted the primitive Catholic and apo tolic church of Christ. And you thus perceive th mother church ought to be termed Hebrew Catho and not Roman Catholic, the title by which y church is distinguished."

"I am now satisfied," said Adelaide, "that all lievers of the true faith, without regard to names distinctions, may be very properly considered a members of that holy church, and I rejoice in th portunity that has been afforded me, of having your truly liberal and judicious remarks and ex tions, which convinces me, that although yo Protestants, yet retaining the true faith of M church, are entitled to its priviliges, and to m

and respect, as the members of Christ's body; and in which light I shall always hereafter view my Protestant brethren. I have one request more. You speak of 'the true faith.' This term is held by us as peculiar to our church. Is it the same in yours?"

"Not in all its points. You will admit, that with regard to the doctrines of the gospel—doctrines that were to be preached in all the world to every creature, the apostles were well instructed. They were instructed, first, by the personal teaching of their Lord, until they were well grounded in the knowledge of its evangelical doctrines. Add to this, they had subsequently the teachings of the Holy Spirit, and were thus eminently qualified for teaching all the world, the knowledge of the truth. This the apostles did in sincerity and godly simplicity, so long as they remained on earth. But how is it now? If we search the Scriptures as commanded by our Lord, and compare the doctrines of the gospel, with the doctrines of the present churches, we shall find, that through ignorance, weakness, or the designs of interested men, the pure doctrines of the gospel have had connected with them, the vain traditions of the heathen philosophy, together with the pomp and pageantry of the Jewish church. So much so, that the true evangelical faith of the gospel is shrouded in mystery, and has been made so ambiguous, and of such doubtful meaning, as to render it a subject of extreme difficulty for even learned men to decide."

"Alas! of how much have I been kept ignorant," remarked the agitated fair one. "Dear sachem, relieve my anxiety, and tell me, do you truly believe our church have departed from the true faith?"

"Make yourself easy, my estimable friend. The church of Christ being founded on the rock of eternal ages, Jesus Christ being the chief corner stone, and the church being supported by the eternal, infallible decrees and promises of God in Christ, never has, nor never shall be, without its true and faithful witnesses

on earth, while time shall last; that shall continue in the apostles doctrine and fellowship; preaching the evangelical doctrines of the gospel, in sincerity, and godly simplicity; and happy are the people who are blessed with such pastors, pastors that possess, and that preach the true faith, even 'the faith which was once,' and unalterably, delivered unto the saints."

"Dear sachem," said the still anxious maiden, "if you possess that faith, I entreat you to teach it to a soul who is most honestly desirous of its possession."

"Thanks to our heavenly Father, notwithstanding the ambiguity of very many passages of the Scriptures; notwithstanding the numerous interpolations, false glosses, and erroneous translations found in the modern Bibles, and notwithstanding the introduction of heathen and Jewish superstitions into the christian religion, the evangelical doctrines of the gospel are yet to be found and understood, by all who will be guided by our Lord's instruction, which is, to 'search the Scriptures.'"

"But to reply more directly to your request, and to put you in the way of arriving at a knowledge of, and a possession of the true faith in its purity and apostolic simplicity, I would direct you to attend to the following systems. First, acquaint yourself with the nature, character, attributes and design of the Creator. The result will be, a firm conviction of his eternally self subsisting uncreated essence and nature; of the infinite benevolence of his character; the boundlessness of his wisdom, power and goodness; the infinity and immutability of his love, the sum total of all his glorious attributes; and the transcendently glorious manifestation of his nature, character, attributes and design, in the sanctified person of Jesus Christ—that holy temple, the sanctum sanctorum for the indwelling of the eternal Father, in all the fullness of his love."

"Oh," exclaimed Adelaide, "if I am enraptured with the very first outline of the heavenly task you

are assigning me; what must I feel, if you continue to direct me in my further investigations?"

"You will feel, I trust, a happiness which no sublunary object can afford you; and of which the world can not deprive you the enjoyment."

"Proceed then, dear sachem, for you have raised my expectations to their highest pitch."

"You must, secondly, acquaint yourself with Christ; the glory he had with the Father, before the world was; for what end, he humbled himself, and became obedient unto death, even the death of the cross."

Here, Adelaide wept aloud, and continued to cross herself, according to the ceremonies of her church.

The sachem then addressed her thus—"Dry up your tears, my kind and feeling friend, while I call your attention to the conquest and triumph, of our once crucified, but now risen and ascended Savior, over sin, death and the grave, having obtained the redemption of a fallen world; and eternal life for all men, especially for such as believe in him."

"What do I hear?" asked Adelaide—"The redemption of a fallen world, and eternal life for all men! Is this the design of our Maker—this the object of our Savior's suffering and death? Oh, speak! Is this the evangelical doctrine of the gospel—the true faith of which you speak?"

"It is, indeed, as you yourself will discover, when you shall read the Holy Bible, which, as you will have some days to devote to that delightful occupation, before we can be prepared for our voyage to the Mohawks' village, and which I will enable you to do, by placing in your hands, that invaluable volume, with a translation of many important texts in French.

"And as it is now time to prepare for our evening's refreshment, we will return, and after supper, will resume our conversation of this afternoon."

CHAPTER VI.

Adelaide, astonished and delighted with the conversation of the sachem, felt unwilling to lose a moment that might be employed toward arriving at that truth which she was now so solicitous of knowing. For this purpose she essayed to assist the sachem in preparing supper. This, however, he very politely objected to, assuring her that he was now so much accustomed to the task, that it constituted one of his daily recreations. Returning, therefore, to the young prince, who appeared to be in a profound study at the door of the cavern, she thus accosted him—"Kind Garangula, I have come to think with you, since your sachem wont let me work with him. I hope you wont deny me, too."

"O, never! lady, never!"

"I wish you could think for me, for I am lost with thinking on the deep things which I have heard today. They are certainly very deep, and I confess that if your sachem can satisfy me that they are the doctrines of the gospel, he will deserve to be canonized."

"Yo-hah! lady, you would shoot him with the big guns I saw at Montreal!"

Adelaide could not resist the laughter which this extraordinary turn, given to her expression, excited. "No, Garangula, I could not act with so much cruelty toward an enemy, and most assuredly not toward a friend and benefactor. In our church, when any of our priests perform some notable miracle, the Pope pronounces him a saint, and this is called canonization."

"I suppose," rejoined the youth, "your Pope is canonized?"

"Of course."

"I should suppose so too; but I am at a loss to know who canonizes him, as he is considered to be the father of all the saints! I presume, however, he receives this mark of distinction from the council of bishops. I should rather have a saintship conferred on me by the Great Spirit, lest I should be like the Indian I told you of, who was made a Catholic by the priest."

Adelaide evaded this joke by reminding him that it was time to rejoin their friend, who must soon expect them to supper. And on essaying to return, they met their kind host approaching to invite them to their repast. This being ended, Adelaide, impatient to arrive at the knowledge of those Scriptures on which the faith of the sachem was founded, renewed her requests, which were productive of the following conversation.

"You said, dear sachem, that the effect of the passion of our blessed Lord was the redemption of the world, and of obtaining eternal life for all men. I have been taught that none would receive that precious gift, but such as believed, and were renewed in heart, and became members of Christ's visible church here on earth; and that such as die in impenitence and sin, will be doomed to endless wo and misery in the eternal world."

"Such a belief, lady, is a reflection upon the character and attributes of our Maker. The Scriptures assure us, that 'The Lord is good to all, and his tender mercies are over all his works.' Now such a punishment as that which you have been taught to believe, as it would be the reverse of goodness and mercy, can not be a doctrine of the gospel, which is said to be 'good tidings of great joy, which shall be to all people.'

"Can you persuade yourself to believe, that if such a punishment was announced to you by a minister of the gospel to be your certain doom, that you could

view it as an evidence of the goodness and mercy of your Maker towards you?"

"I certainly could not, though I might believe it to be an act of his justice."

"Even with this view of the subject, my esteemed friend, you impeach his character, by attributing to his justice a vindictiveness that is at utter opposition to all his holy attributes. And this enables me to resume the system recommended to your practice this afternoon, which is, 3d, In all your reading and your meditations on divine things, be scrupulously careful never to admit any supposition, or conclusion, which makes the divine attributes appear as if they were in continued opposition to each other; for be you well assured, my esteemed young friend, that they ever have been, and must for ever continue to be, each and all of them, acting in perpetual concord and harmony; all co-operating together for the glory of the great Creator, and for the good of all the created intelligences in his own most glorious universe. Thus you may perceive, that by admitting the belief of the endless and unmerciful punishment of the wicked as an effect of the rigid demands of his justice, you sacrifice his attributes of goodness, mercy and love; whereas, if you will be guided by the divine declarations of God's eternal and immutable attributes and designs, especially his awful and sublime revelation to Moses, you must conclude that the punishments threatened in the Scriptures are not vindictive, but just; not eternal, but limited, and have for their object the greatest possible good to the punished; that is to reclaim, humble and restore them to obedience, and the happy consequences resulting from that obedience."

"What," demanded Adelaide, "was the awful and sublime revelation, to which you have just alluded?"

"It was this. Moses having desired to see the glory of the Creator, was informed that no man can see his face and live; but on the renewal of the com-

mandments, which had been broken, 'The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord! The Lord God! merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.' And thus, while the punishment of the guilty is rendered most certain, so also is the forgiveness of sin. The limited and merciful punishment of the wicked is furthermore proved, and the judgments of Heaven justified from the consideration of the following impressive and conclusive facts—the finite and limited capacities and powers of man. As man can not perform an infinite act, neither the good nor the evil of his actions can be infinite. Hence, to render the judgments of God, inflicted on the guilty, just, it is obvious that they must be limited; for if the punishment be infinite and endless, the transgressions having been those of finite and limited beings, would be vindictive, cruel, unmerciful, and by far transcending the nature of the guilt of the offender; and such punishments, we maintain, are far from being in consonance with the revealed character and attributes of our Maker, and are such as a benevolent mind must shrink from with horror, if not disgust."

"Truly," remarked Adelaide, "your views are rational with regard to the finite nature of evil, and the necessarily finite or limited degree and extent of punishment; and you have awakened in me a hope that the Protestant belief of the redemption of the world, and the final enjoyment of eternal life by all mankind, is true."

"You must permit me," said the sachem, "to rectify your erroneous impression with regard to the belief of the Protestant christians. And it is with pain

I inform you, that the great majority of this class believe—yes, most pertinaciously believe and maintain, contrary to the better feelings of their hearts—the unmerciful tenet of endless misery to be inflicted on the wicked."

"In this particular, then, tney do not differ from the belief of us, Catholics."

"No, not from the belief of the Roman Catholics; but the antipodes are not more different than is the belief of the Roman Catholics and this class of Protestants, compared with that of the primitive, apostolic, and truly catholic church of Christ."

"When will my astonishment end?" exclaimed Adelaide.

"And mine?" said the hitherto mute and attentive prince.

"When you shall be brought to the knowledge of the truth! You will then, both of you, embrace the faith of the pure gospel, and with the Samaritans confess with your whole and undivided hearts, 'Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.' And having acquired this gospel faith, you will both, as did the beloved disciples of our Lord, joyfully proclaim, 'And we have seen and do testify, that the Father sent the Son to be the Savior of the world.'"

"But, dear sachem, did not our Lord say that the wicked should go into everlasting punishment, but the righteous into life eternal? Now if the wicked are consigned to an everlasting punishment, I do not see the possibility of their deliverance and salvation."

"Beside the caution which I have already given you, 'never to admit any supposition, or conclusion, which makes the divine attributes appear as if they were in continued opposition to each other,' I will produce an example or two, for your consideration and instruction. First, the oath of the Most High. God did swear unto Abraham, that in his seed, which is,

Christ, shall all the nations of the earth be blessed. Again, he hath sworn, that unto him every knee shall bow; every tongue swear, surely shall say, in the Lord have I righteousness and strength. But to place this subject beyond the honest cavils of your mind, I will call your attention to the eternal purpose of God in Christ. St. Paul in his epistle to his Ephesian brethren, writes concerning the riches of His grace, that He (God) 'Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.'—Make now an honest comparison between these apparently conflicting oaths and purposes of our Maker, with the supposed eternity of the threatened punishment, and let me hear your honest conclusion."

"As you have furnished me with such plain directions, by which to make my comparisons, and to draw my inferences and conclusions, I can be at no loss in supposing that there is a mistake, arising from our misapprehension of the true meaning of the word everlasting. And that as it is impossible for God to purpose a thing, the event of which he has confirmed with an oath—that this purpose should be frustrated or defeated, and all his promises fail—it is easy to conclude that the error has arisen from our misapprehension of the meaning of that phrase, and not that the Eternal Spirit has dictated the meaning which has been given to it; and which, as you observe, would make the holy attributes of our Maker appear to be in continued opposition."

"Lady," exclaimed the young Mohawk, "you speak true. The Great and the Good Spirit can not contradict itself, and our sachem has convinced me that the error is in us, and that by continuing in this error we give to the Great Spirit a character which we should be ashamed to have given to ourselves."

"More and more am I convinced," said Adelaide, "that I have been kept ignorant of the most glorious truths of the gospel. Can it be possible that our priests, who are considered the most learned men in the world, and the most able expounders of the doctrines of the gospel, are ignorant of these truths? If so, and if your exposition be, as I honestly hope it is, true, I must say I have been one of those blind, who have been led by the blind, and have sufficient reason for thankfulness that I have not fallen into the ditch."

"With regard to your priests," remarked the sachem, "who, as you justly observe, are considered the most learned men in the world, and the most able expounders of the doctrines of the gospel, it may be well to consider, that neither profound learning, nor extraordinary ability, were considered by our Lord as essential requisites in his ministers. Witness his selection of his apostles. They were humble and illiterate men, who, by the teachings of his Spirit, were made capable of confounding the wise and the mighty men of this world, and were made the heralds of 'good tidings of great joy, which shall be unto all people,' even the restoration of a fallen world, by the universal reconciliation of all created intelligences to God, through the mediation of Christ. Now your priests, and all that are like them, eminent for their great learning and abilities, are therefore without excuse; they do know, or at least OUGHT to know, that the English word everlasting is rendered by a word in the Greek original, which is acknowledged by all the learned and honest linguists to be a word of accommodation; that is, a word, the correct and proper meaning of which depends wholly and entirely upon the nature and duration of the being, or things to which it is applied, or with which it is connected. They furthermore know, that by the laws of language, this word has been chosen as one properly adapted to the design of all languages; to wit, a correct and definite expression of the meaning intended to be conveyed by

. It has been therefore decided, that as a word
ssive of duration, without the power of deter-
ıg on the definite or indefinite term of such du-
ı; it must and shall be dependent on the nature
luration of the beings or things with which it is
ected, or to which it may be applied, for its defi-
or indefinite meaning."

can now readily conceive," said Adelaide, "the
and legitimate application and meaning of this
rocal word. If I would express by language the
ıal duration of God; his holy nature and attri-
s; I would say—the everlasting God. At the
e time, however, my reason convinces me that it
ot the application of the word to the Deity which
es him everlasting or eternal, but on the contrary,
the connexion of this word, or its application to
essentially eternal existence, which gives to this
l its indefinite meaning. On the other hand, if I
ld express its definite meaning, and would give it
ration of great length, but not strictly eternal,
king of the hills which surround us on all sides,
uld say—the everlasting hills—the duration of
ch, I think, comes nearest to, and is yet not strict-
n everlasting duration, of any thing I know on
ı. But as the Scriptures, they tell me, predict the
e destruction of our globe, and the formation of a
heaven and a new earth, I conclude that lasting
ıe duration of these hills may be, they will not
ıtrictly everlasting, because their duration will
an end."

Yo-hah! lady," exclaimed Garangula, "I hope the
ıt Spirit, when he makes another new heaven
new earth, wont make another Rock for old Po-
n Corlaer's lake!"

which Adelaide replied, with a smile, "I think
will be no fear of that, for our priests describe
new heavens and the new earth as having no
sea." Then turning to the sachem, she remark-
'I am now satisfied that the term everlasting ap-

plied to punishment, does not necessarily mean endless, but may indicate a limited punishment, equivalent to the demerits of the wicked, and by which all the promises and threatenings of God will be realized, and his justice and mercy will be found to have been acting in concert, for the production of the final good of his rebellious children, and that all mankind may, from this view of the subject, be finally saved and made happy; but as I have not been permitted to read the Bible, you will render me essential service if you can show me that the Bible teaches the doctrine of the final salvation of all men."

"Lady, the effulgent light of an unclouded sun, shines not more brightly and clearly upon our world, than does the eternal, immutable and infallible promises and purposes of our God, for the final restitution or restoration of all men to holiness and true happiness, shine in the everlasting gospel," replied the sachem, with animation.

"Astonishing! And yet you acknowledge that the great body of professing christians, especially those who have free access to the Bible, as well as those who are prohibited, and are hence to be pitied the more, deny this doctrine a place in their creeds, and pertinaciously believe the contrary to be the gospel doctrine, and continue to preach and perpetuate the doctrine of endless misery for the wicked! How do you account for this, to me unaccountable occurrence, with the Bible in their hands?"

"The causes of this perversion of the gospel faith are numerous, but among the most obvious, the following—1. A misapprehension of the character and attributes of our Creator, and his designs in creation. 2. The confirmation of this misapprehension by connecting with the Holy Scriptures, the heathen notion of two Gods, a good and an evil, and the infliction of eternal punishment in Tartarus; doctrines utterly unknown to the Old Testament writers, or to *the* Israelites, until after their return from the Baby-

lonish captivity; who, having imbibed these unauthorised notions from the heathen, imparted them to their brethren in Judea, who, in process of time became familiar with them. And although they did not adopt them as articles of their religious faith, they were made use of by some of their over-learned Rabbins by way of comment and illustration, and embodied in their Targums, with which the modern Jews were so familiar, that in our Lord's time he also made use of them, not because he either believed in, or intended to perpetuate these notions, but because in his reproofs and threatenings they were more likely to understand him when he referred them to things which they understood as conveying such meaning, so that they should have no execuse for their sins.

"It is easy to conceive, now, when the Romans made a conquest of Jerusalem, and having their notions in common with the other surrounding heathen, that when they afterwards were converted to the christian religion, they still retained their former views, particularly that of the endless misery of the wicked. That tenet was so firmly engrafted in their early minds, that they could never wholly divest themselves of its influence, and as such, they taught it to their children privately, until the books of the New Testament were collected and put into general circulation. And as very few of the early christians were learned in the Greek classics, and were therefore ignorant of the true meaning of equivocal words and phrases, and as the word just before considered was connected with punishment, it was no difficult matter to persuade the weak and the ignorant that it absolutely and decidedly meant an everlasting or eternal punishment for the wicked in the next world, for the sins committed in this."

"I am more and more astonished," said Adelaide, "at the conduct of our learned men. But can it be possible that they should be chosen as ministers of the gospel—be fully sensible of the accommodating char-

acter of that word, and yet prefer keeping their unlearned brethren in profound ignorance of that glorious truth, the knowledge of which would make them free?"

"While charity induces me to believe that there were but few among the early christians who thus abused their trust, the experience of ages goes to prove, that there are such men in almost every christian community. But, as the doctrine of the endless duration of punishment was neither taught nor believed among the primitive christians, it of course was never discussed in those days, at least publicly, though as before observed, it was privately taught by heathen converts to their children. It is, therefore, a doctrine of more modern date among christians, than are the doctrines of the gospel. As an indisputable proof of which, I will merely remark, that if it had been taught by our Lord to his disciples, as a doctrine of the gospel, besides being at utter variance with the revealed attributes and purposes of God and contrary to his own avowed purposes and designs, it would have been found of prominent record in all the gospels, and would have been proclaimed by his apostles to all the world, while in the many years of their itinerating labors, they were, in obedience to his commands, preaching the gospel to every creature."

"And can it be that it was never taught by the apostles of our Lord?" demanded Adelaide, with eagerness.

"The only authentic answer derived from the only authentic source, which I can give to your inquiry, is the acts of the apostles themselves, and I will leave you to judge if such a doctrine as the unending misery of any of God's creatures—a doctrine of such fearful and awful import, to each and every individual of the entire human family—had been indeed taught by our Lord; if, indeed, it had been a doctrine of his gospel; how has it happened that during the entire period of their ministerial labors among the Jews, the

Greeks, the Romans; in short, among all the nations of the then known world, during the space of thirty-two years, they never so much as once named it in their preaching! Can it be that they were unfaithful to their Lord, and the high trust reposed in them?

"Let us hear Paul's farewell address to the elders of the church of Ephesus. Ye know, said he, from the first day I came into Asia, after what manner I have been with you at all seasons, serving the Lord with humility of mind, and with many tears and temptations which befel me, by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith in our Lord Jesus Christ. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. A similar testimony can be produced from the rest of the apostles; but of these you can satisfy yourself by a perusal of their acts which I will furnish you with in French."

"I am more and more satisfied of the truth and justness of your remarks and inferences," replied Adelaide, "and as you said that the doctrine of the final salvation of all men shines with the lustre of the sun in the everlasting gospel, I shall most gladly attend to your proofs on this all absorbing subject whenever you shall be at leisure to communicate them."

"As the hour has arrived in which I purposed to gratify you and my young friend with the view by torch light, of one of the most enchanting works of nature, we will suspend for the present the subject of our conversation, and will renew it again, on the first favorable opportunity;" and having kindled the torches which were in readiness, and putting one in the hands of each of his guests, with the other, which he bore himself, he led the way, inviting them to follow him.

CHAPTER VII.

"Ask the dull Atheist, if from giddy chance
A crowd of atoms, at Dame Nature's nod;
While mingling lawless in their airy dance,
Can equal this, the work of Nature's God?"

The rock in whose caverns the pious sachem had taken up his abode, was of limestone, and remarkable for the number and attractions of their different appearance. The outer eastern chamber, fronting Corlaer's Lake, was at an elevation of some fifty or sixty feet from the base, or level of the earth, affording, particularly at sunrise, a spectacle of sublime grandeur. To the west of this cavern was an aperture which the sachem had enlarged so as to admit the entrance of a full grown person, into another chamber of the rock, and which was about twelve feet square. This served as the dormitory of the sachem, and was now transferred to Adelaide during her temporary residence with him. The appearance of these caverns was by no means interesting, but they were convenient. The ceilings, walls and floors were of nearly the same consistence and color of the exterior rock, were perfectly dry, and admitted sufficient air and light through various apertures to render their occupancy both comfortable and agreeable.

Still further west, another aperture led to the Enchanting Grotto, recently discovered by the sachem, the entrance to which was barely sufficient to admit the passage of a man, but soon it widened, and led, by a kind of unequal descent of about twenty feet, to the grotto. This cavern, apparently sixty yards in length by about forty in width, and twelve or fifteen

high, was enriched with all the splendid imageries of fanciful nature. By the continued percolation of water impregnated with the finer particles of lime, the ceiling was studded with stalactites of various forms and degrees of lustre, perfectly transparent, resembling in their reflection of lights, on the introduction of torch lights, stars, comets, moons, and a variety of figures of various magnitude and brilliancy. The walls were profusely loaded with fanciful and grotesque transparancies, which the fertile imagination readily converted into men, animals, birds, trees and flowers; in short, to a resemblance with every thing visible in art and nature. The floor had the appearance of having been laid with the finest and most polished alabaster, from which arose in irregular pyramids and columns of glittering stalactites, supported at equal heights, by massive blocks of less glittering stalagmite, whose contrast rendered their appearance truly enchanting. When these columns came in contact with the ceiling, their caps assumed numerous forms of architecture, from the profusion of lesser encrustations of stalactites, which gave to them a finish, resembling more the effect of art and design, than of nature.

As soon as our small party had reached the open space, the sachem directed his youthful companions to turn the light of their torches behind them. The surprize and astonishment of both may be conceived, but hardly described. Adelaide stood in speechless wonder; amazed, confounded, and half terrified, at the glittering spectacle before her. The confidence which she reposed in her guide alone prevented her from shrieking with alarm. She considered herself transported into fairy land; or that this might be one of the mansions of the departed blest. She crossed herself and repeated one of her Ave-Marias. While, on the other hand, the young Mohawk was delighted to excess, and uttered the loud Yo-hahs! which were echoed, as it were, from a hundred tongues in as many

directions, and which, falling upon the ear of the astonished Adelaide, nearly confirmed her in the belief that they were now in one of the abodes of the departed. The eye hurried from object to object, beheld in rapid succession, all the brilliant colors of the prism, which were reflected, and again refracted in every possible direction. While in the distance was heard the varying murmurs of an invisible stream, whose waters were gliding over the gentle acclivities of the floor of the cavern to their bed below. The murmurs of this stream, multiplied by faint and fainter echoes into various notes, resembling the soft tones of an Eolian harp, whose music hath been awakened by the mildest breath of Zephyrus, sweeping most lightly across its strings, producing an effect almost magical, creating in the mind of Adelaide a sensation of holy, melancholy delight.

"If this earthly paradise," exclaimed she, as soon as her power of utterance was restored, "be thus grand and sublime above all comparison, what must be the inconceiveable grandeur and sublimity of the heavenly ?"

"Yo-hah ! lady," remarked the young Mohawk, "I shouldn't wish the Ronama of the Indians to be exactly like this place, for I do not see any room for skinning their beavers !"

Adelaide, whose fears were now overcome, could not prevent the smile which forced itself upon her, at the innocent, though to her, strange expression of her young friend ; and as it was deemed imprudent to remain longer in the cavern, as they were returning, demanded of him the meaning of the Indian Ronama. He appealed to the sachem, who informed her that the Ronama of the Indians is a legend of antiquity; but which, however, corresponds with the paradise of christians. The Indians, in a state of uncultivated nature, though having no definite knowledge of heaven, or hell, have, however, a kind of consciousness of a future existence, and also a vague idea of future

rewards and punishments. They consider Ronama to be situated in the east toward sunrise; that it is the abode of the spirits of their great men and warriors; that it abounds in deer, buffalo, beaver, and all kinds of game, and where these spirits are always happy in the sports of the chase.

"Have they no idea of the spiritual enjoyments of heaven?" demanded Adelaide.

"They believe in a Great Spirit, who directs and governs the world, which is a proof that the Supreme has not left them wholly destitute of his light, nor without some traces of his law written in their hearts. But this light is yet latent, though the influence of the law, is not wholly inactive. They, with other unenlightened nations, worship the Great Spirit in a variety of objects. Some pay their homage to fire and water; others, to thunder and lightning; others, again, to the winds, or whatever other objects they consider greatly superior to themselves or that are capable of doing them a great and lasting injury."

"Have they any idea of a place of torment for the wicked?"

"They have some ideas of the kind, and have located in their minds, the abode of wicked spirits in the west, beyond the great Canada lake, towards sunset. Here they conceive a vast plain of barren, sandy land, where there is no game, or at least very little of any kind, and that the punishment of these spirits consists in their being always hungry without the means of fully appeasing that hunger."

"Have they any particular belief in the existence of the devil?"

"Of this supposed fearful personage they have various opinions, according to the various legends or traditions of the different tribes or nations. The Indians of the Five Nations paid their principal homage to an evil spirit, named Hobomooko, and from fear worshipped him, to keep him in a good humor with them. But the Great Spirit they worship from love, being

well assured he will do them no evil. They also pay homage to the spirit of an old Indian, known as Old Podar, who they consider as the ruler of the winds, and that his residence is on the rock in Corlaer's lake; but of this legend you have already been informed."

"What opinions do they entertain with regard to future rewards and punishments? Do they consider them as of endless duration?"

"It is difficult to say what are the general conceptions or opinions of the different nations of Indians on this subject. But as far as a knowledge of the prevailing opinions have been acquired by me, it would appear that they do not believe altogether in an eternity of punishment; their ideas of a spiritual world are vague and indefinite. The heaven and hell of the Indians, as you must perceive, are located on earth, and are of a terrestrial nature. Prior to my acquaintance with the glorious truths of the gospel, I entertained, with others of my nation, the belief that after the wicked spirits were sufficiently punished with hunger from want of game, and vegetable food, for want of fertile lands to produce it, they then begin to long for Ronama and to repent for not having done good enough to obtain it; that thus humbled, the Great Spirit will pity and restore them to his favor, and send them a guide to conduct them to Ronama, among the spirits of the great and the good."

"It appears to me," said Adelaide, "that the doctrine of repentance towards God is one of the particulars which constitute their religious creed; and that they want nothing but the knowledge of our Savior to place them upon a footing with other christians. And this was the impression of our Governor, which induced him to send our priests among you, to proclaim to these the name of the true God and Savior, that they might be brought within the pales of the christian church."

"Would to heaven," exclaimed the sachem, "they had done this! we should not now be at war with

your people, nor with the hostile tribes of Canada. Had they preached the gospel as did the truly pious Conrade, and practised what they preached, as did the good Corlaer and his people, our nation would have been christianized. But your people preached a God and a Savior so different to those of the Dutch Protestants, and that were so much like the good and evil beings to whom they paid homage, that they have become divided in their opinions, some retaining their former religion, while others have been converted to the religion of their Dutch friends and allies."

"You amaze me," said Adelaide. "You say that our people preached a God and a Savior different from those of the Dutch Protestants. Can it be that these Protestants worship a different being from that worshipped by us Catholics, as the Great Creator of the universe?"

"You might have added," replied the sachem, "to your church of Catholics, the great body of Protestants, who preach the same kind of contradictions concerning our Heavenly Father that you do."

"How am I to understand you?"

"By admitting the fact that it can happen that in describing the character of Deity, either truth or error may be preached. In this stage of our conversation, a fair opportunity is introduced for gratifying you with a faint abridgement of that gospel constellation of effulgent lights, which reflect the true character and designs of the only wise God our Savior, and which constitutes the bright halo of his eternal glory.

"Let us now take a brief view of the glorious constellation which surrounds the eternal, uncreate, self-existent and immutable Jehovah. The first order of these are the illimitable sphere of action of his wisdom, power, goodness, truth, mercy and love. The second order, emanating from these, are his eternal purposes and designs concerning the creatures of his hand, as revealed unto mankind, and which are for ever confirmed unto all men, by his promises and

his oath and to prove unto all men the eternal infallibility of these purposes, designs and promises, he sent his only begotten Son to seal with his most precious blood, the covenant, which secures the fulfillment of these, 'in the dispensation of the fullness of times.'

"Directly after the lapse of our first parents, Revelation teaches us, by faith, to behold God in Christ, preparing the way for the gradual and final restoration of all men to holiness and true happiness. Sin had marred the image of that holiness in which man was created; but where sin abounded, grace was much more to abound. And he who was to take away the sin of the world, was a Lamb, slain in the Immense Mind and purpose, before the foundation of the world. And in order to show that sin should not triumph over infinite grace and goodness, the denunciation against the head of sin, and the promise of deliverance to fallen man, was made by the mouth of immutable truth, mercy and love—'I will put enmity between thee and the woman, and between thy seed and her seed, it (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel.'

"If eternal death or endless punishment had been the wages of sin, now was the time to have proclaimed it if ever; but no, the punishment was promptly declared, and its execution immediately began. Man did die on the day of his disobedience, a moral death, and the cause soon followed. The woman's sorrows were multiplied by her conceptions; the ground, along with bread, brought forth thorns and thistles; and in sorrow, labor and toil did the man eat of it all the days of his life. Was he fed with spiritual food? Behold! 'man can not live by bread alone, but by every word that proceedeth out of the mouth of God.' Alas! the sorrows, the cares and vexations of life, like so many thorns and thistles, prevent in a measure the happiness which this spiritual food is calculated to produce.

"Again, the first born of the fallen pair is a murderer—imbruing his fratricidal hands in his brother's blood! Ah! who shall describe the agonized sufferings of the bereaved parents; to do this with justice would require a tongue whose heart had shared a similar fate. But to proceed. As murder is considered the greatest crime which one human being is capable of exercising against his species, it would appear to me, that it should require a punishment as severe as the guilt was enormous. But did our Heavenly Father threaten Cain with eternal, never-ending misery in hell? No, not a word was said about such a place, or such a punishment. The punishment was, that as he had stained the earth with his brother's blood, he would be cursed from the earth. Now mark, Adam's punishment was, that the ground when cultivated by him, should produce thorns and thistles along with the herbs for his food; but Cain's punishment should be felt by the earth's not yielding her strength unto him, when he should essay to cultivate it; and that thus discouraged he should become a fugitive and a vagabond in the earth. Cain declared this punishment was greater than he could bear; because, he would not only be driven about, a vagabond from the face of the earth, but he should be also hid from the face of his Creator. And dark indeed is that soul who is thus hid; but that it shall not be for ever, let us hear the promises of God.

"To Abraham, Isaac and Jacob, the first promise made unto Adam and Eve were confirmed by the oath of the Most High, and more fully explained, to wit, that in Abraham's seed, which is Christ, all the nations, kindred and families of the earth shall be blessed

"To David the spirit of prophecy was given, and by which he was instructed to pronounce to an erring world, 'that the Lord is good to all and his tender mercies are over all his works.' Nay more; he asserts that 'all the ends of the world shall remember

and turn unto the Lord, and all the kindreds of the nations shall worship before him.' Yea, all nations whom he hath made, shall come and worship before him, and shall glorify his name. By Isaiah he hath revealed his eternal purpose, and called upon all the ends of the earth to look unto him and be saved, assuring them by his oath, that every knee should bow to him and every tongue swear. By Jeremiah, that all shall know the Lord, from the least to the greatest, and that he will forgive their iniquity and remember their sins no more. By Joel, that he will pour out his Spirit upon all flesh, and will cleanse their blood which he had not cleansed.

"But let me call your attention to the promises of God to our Lord and Savior in behalf of all mankind. I can give you but few, as the time would fail me to produce them all. Some of these promises are, that the heathen shall be his inheritance, and the uttermost parts of the earth his possession; that he should be given for a light to the Gentiles, that he might be the salvation of God unto the end of the earth; that he shall finish transgression, make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness; that he shall see of the travail of his soul, and shall be satisfied; that he shall speak peace to the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth; that he shall sit as a refiner's fire, and purifier of silver, and purify the sons of Levi as gold and silver, that they may offer unto the Lord an offering in righteousness."

"Surely," said Adelaide, "if the Holy Bible contains such promises, the kingdom of Christ is a universal kingdom."

"It is," replied the sachem, "and as you admit a universal kingdom to Christ, I will now proceed to show you that his church is also a universal church; as being founded on the true catholic faith."

"That is the faith for which our church contends," said Adelaide.

"But which I fear, neither they, as a body, nor the great body of Protestants possess," rejoined the sachem. "That many individuals of both classes do possess this catholic faith, I honestly and joyfully admit; but that all do not—that indeed the great majority of both have received for doctrine the commandments of men—uninspired men—even the notions of the pagans, and zealously promulgate them as the doctrines of the gospel, I shall now proceed to offer you my reasons for believing, and shall leave you to decide upon the weight and character of the testimony by which I am myself influenced.

"Having given you a brief sketch of the eternal, immutable and infallible promises of the Old, I will now offer you a brief survey of those of the New Testament, or the gospel of salvation. Premising, however, that as the Jews under the old covenant were never once threatened with endless misery in an eternal hell, it would be strange that it should be threatened in the new and better covenant, which promised better things, and which covenant is an introduction to the christian dispensation!

"On the introduction of this new dispensation into the world, what were the enunciations of the Eternal Spirit by his angels? 'Fear not, for behold! I bring you good tidings of great joy, which shall be to all people.' Can tidings of punishment, ages without end, be good tidings of great joy to any people? You must answer, no—and conclude that such are not the tidings of the gospel. The angel furthermore said—'Thou shalt call his name Jesus, for he shall save his people FROM their sins.'

"The testimony of the Lamb of God who taketh away the sin of the world is, 'I came not to judge the world, but to save the world. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. And the

bread which I will give is my flesh, which I will give for the life of the world.' You here perceive, that our blessed Lord includes the whole world in the foregoing expressions, and he informs his people that all things which the Father hath, are his; that all things were delivered unto him of his Father, and that all that the Father gave him should come to him, and him that cometh to him should in no wise be cast out. He furthermore promises, that if he be lifted up from this earth, he would draw all men unto him; and that he had power thus to draw them, he proclaims that all power is given unto him in heaven and in earth; and he commands his disciples, 'Go ye, therefore, and teach all nations whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world. Amen.' Did his disciples obey his commands? I have already shown you they did. Did they preach for gospel the doctrine of endless misery in hell, for any of God's creatures? Let their acts be appealed to—surely they ought to decide.

"You may be anxious to know what they did preach. Hear St. Peter, addressing the murderers of our Lord—'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all God's holy prophets since the world began.' Here you perceive the apostle confirms the fact of the Old Testament prophecies, by the mouth of all God's holy prophets since the world began; even the final restoration of all things; and if of all things, then surely of all men.

"It will not do to marshal in opposition to so many clear passages of Scripture, confirmed by the oath of Deity, texts, or words, or phrases, that are either ambiguous, or equivocal, and which admit of more than

one meaning, in order to invalidate the most glorious doctrine of the gospel, that of the final salvation of all men. It is contended, however, that our Lord taught the doctrine of everlasting punishment in Gehenna, translated hell in our Scriptures. If so, how is he the Savior of the world? If so, does he not contradict all that he has said in the above recited passages concerning the object and extent of his benevolent designs? No, my estimable friend, let God be true, and every man a liar. The spirit of God can not err, neither contradict itself. Men, vain, erring men, not knowing the Scriptures, or the power of God, have construed them in such a way as to render the Holy Bible one mass of glaring contradictions, whose doctrines, according to their faith and exposition, are utterly at variance and irreconcilable with sense and reason.

"That our Lord did threaten the wicked with the fire of Gehenna, even with unquenchable fire, and a worm that never dies, we believe. But that the fire of Gehenna, or the worm that never dies, were intended by him to be understood as a punishment in the eternal world, is an opinion which we can not receive. That the wicked will be adequately punished, either here or hereafter, for their iniquity, transgression and sins, is the language of the inspired writers of both dispensations, and is a doctrine which every rational and consistent christian most honestly believes. But the doctrine of endless punishment in an eternal hell, of any sort, can not be a gospel doctrine, but a doctrine borrowed from the heathen, and is not admitted in the creed of the believers in the true catholic faith. Pardon this digression, my amiable friend, and I will return to the preaching of our Lord's apostles.

"St. John taught that Christ was the propitiation for the sins of the whole world, including both Jews, christians and the heathen. Our Lord had said he was the light and the life of the world, and his belov-

ed disciple affirmed that this is the record, that God hath given to us eternal life, and that this life is in his Son. And he furthermore says, We, meaning all the apostles, have seen and do testify, that the Father sent the Son to be the Savior of the world.

"St. Paul preached, and taught his young convert, Timothy, to preach, that supplications, prayers, intercessions and giving of thanks be made for all men. Why? Because these were good and acceptable in the sight of God our Savior, who will have all men to be saved and to come to the knowledge of the truth. And what this truth is, he shortly after explains, to wit, that this is a faithful saying, and worthy of all acceptation, for therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of all men, specially of those that believe. These things command and teach. Again. This eminent apostle taught in his epistle to the Romans, and at the same time explained the divine economy of God, in the gospel of reconciliation and peace. He shows them the justice of God's dealings by the following happy illustration. If the guilt of one man involved all his future posterity in sin and its consequences, surely the righteousness of one shall be accepted of God as an atonement for all. Hence he informs them, that 'Therefore, as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.' But what is this free gift? The apostle answers, eternal life. For 'the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.' And that they might not be ignorant of the spiritual state of mankind, he teaches them the nature and certainty of the resurrection state. He writes to the church at Corinth, 'But now is Christ risen from the dead and become the first fruits of them that slept'—that is, those who had departed this life, and were reposing in the mansions of the dead—'for since by man

came death, by man came also the resurrection of the dead.' But in what condition will they be raised? The apostle does not say, as do the teachers of the two classes which I have noticed, that they are to be raised in order to be consigned to the torments of an eternal hell; but that they will be raised and made alive in Christ Jesus. For as in Adam all die, even so in Christ shall all be made alive."

"But, dear sachem," demanded Adelaide, "did not our Lord distinctly say, that when he shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left—that he shall say to those on his right hand, come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world—while to those on the left he will say, depart from me ye cursed into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal."

"He did, my estimable friend; but have you already forgotten your excellent exposition of the Scriptural sense and meaning of the equivocal and accommodating noun, rendered everlasting, eternal and for ever in the modern Scriptures?"

"O no, but I have been so accustomed to this meaning of that equivocal word, that habit induces me always to attach the idea of a proper eternity to its meaning. I am sensible, however, that this is wrong, and I shall endeavor to outgrow the error."

"You would do well to attach the translation given to that word in Deut. xxxiii. 15, and in which it is correctly rendered by the English phrase, 'lasting.' Had our translators been always as careful in their rendering of this Greek noun, or its adjective, when applied to finite beings and things, the doctrine of

everlasting punishment and an eternal hell would have had no existence any where but in the brains of the pagan priests and legislators."

"Certainly, this must be correct, for if the anger of the Lord endureth but for a moment, and his mercy for ever and ever, I can plainly perceive that his justice will not inflict eternal, or everlasting misery on the wicked, when a limited, or lasting punishment, graduated and proportioned to the different degrees of crime, according to his infinite knowledge, will be sufficient to produce all the effects which his wisdom and goodness designed."

"There is yet," continued the sachem, "a stronger and more applicable view of the subject which you have introduced, than perhaps you have ever yet thought of. It is this—our Lord did not say that the time in which he should come in his glory with all the holy angels for the purpose of gathering all the nations, and separating them as sheep from goats, was to be either in the eternal world, or after the resurrection. His language and meaning appears to be, the nations then living on the earth; and the time, that which is generally denominated the great day of judgment, but still on earth, not in the eternal world, as some suppose. Now consider the awful judgments which fell upon the Jews at the close of their dispensation, and remember that our Lord expressly declared that then should be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

"If these judgments and punishments were temporal, and exceeded in their extent and severity any that had ever happened since the beginning of the world, and should never hereafter be equalled, it would be absurd to say that their punishment was to be endless and unmitigated in the hell of fire and brimstone prepared for the devil and his angels; for beside implying a palpable contradiction of the Savior's words, it would as far transcend the tribulation of the Jews

as infinity transcends an instant, which is contrary to the testimony of the Scriptures, when they are permitted to be their own interpreters. But as the evening is wearing away apace, I must hasten to the conclusion of this subject, and shall briefly remark—Christ was manifested to destroy the works of the devil, and also to destroy death, and him that had the power of death, that is, the devil. The dispensation of the fulness of times will arrive—a general and universal resurrection will take place, when God, according to his eternal purpose, will gather together in one all things in Christ, both which are in the heavens, and which are on the earth, even in him—that as all have borne the image of the earthy, they shall also bear the image of the heavenly; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? Shall it be said the spirits of the dead who are tormented in hell, will answer, Here! here! No, never; for a redeemed and ransomed universe will cry out, 'Thanks be to God which giveth us the victory through our Lord Jesus Christ!'

"Nor is this a vague phantom of the brain. The oracles of God declare it from Genesis to Revelations. And the period will arrive when God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, now crying, neither shall there be any more pain, for the former things are passed away. Yes, blessed be our God! he will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it.

"But this is not all. The consummation of all things will be seen, when every creature that is in

heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, will be heard saying, Blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Adelaide, thoroughly convinced of the orthodox faith of her highly gifted host, rising, took both his hands in hers, and said with animation, "You have indeed, dear sachem, instructed me in the true faith of the gospel. I see that I have been educated in error. Henceforth your religion shall be my religion, and the good and merciful God whose glorious character and designs you have so ably and so justly pourtrayed, shall be my God. And that Savior—who hath declared that he came to save the world, and who hath done and suffered so much for me and all mankind, that he might reconcile the world to God, and have them restored to holiness and true happiness, that we may be meet for eternal life—that Savior is, and ever shall be, my Savior."

"Yes, my amiable friend, with this faith you can with holy Paul exclaim—'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus.' And when he shall have finished all his work which he came do, and when all things shall be subdued unto him; when the Father shall gather together in one all things in Christ, both which are in the heavens, and on the earth, even in him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all!

"And then, my young friend, shall our redeemed and blood-washed spirits join in the universal ascription of praise to God and the Lamb for ever.

"We will now retire to our couches, and ere we sleep, offer up unto the source and fountain of all

good, supplications, prayers, intercession and giving of thanks for all men, and implore his grace for enabling us to hold fast our faith without wavering, and in all things to honor our Lord and Savior, to the glory of God the Father."

On retiring for the night, Adelaide observed, in a whisper, to her young friend that this had been the happiest day she had ever experienced in her life, and that henceforth she should view the sachem as her spiritual father.

CHAPTER VIII.

What saw he?—not the Churches floor,
Cumbered with dead, and stained with gore;
What heard he?—not the clamorous crowd,
That shout their gratulations loud;
Redmond he saw, and heard alone—
Clasped him and sobbed, 'My son, my son!' "

Adelaide had retired to rest, but not to sleep; her mind was overloaded with sentiments, and impressed with scenes which created new and intense feelings. She dwelt with rapturous delight on the splendid imagery of the grotto. She recurred to the solemn, substantial, and truly liberal sentiments and principles of the learned sachem. She was fully convinced by his arguments, and his illustrations of the Scriptures, that his was the true catholic faith; and that henceforth it should be her faith. Having decided on this point, her thoughts turned toward her deliverer, the enterprizing and noble Conrade, who, in imagination, she traced from the banks of the Cadaracqui, where she last beheld him, embarking in the humane yet perilous enterprize of discovering her parents. She justly conceived the dangers to which his life was exposed; beheld him climbing rocks and braving frightful precipices, forcing his way through rivers, tangles, breaks and briers. Again, she imagined him encountering the hostile Indians, overpowered with numbers, made captive, and the blazing stake or the glittering scalping knife slowly consuming and mangling his noble form. Hope intervened, the God of the universe would protect and direct him to the Mohawks Castle, and to her loved parents, if still living; and

perhaps in a few more days they should meet again to weep, or to rejoice with each other in safety. At length these hopes and fears, and thoughts and sighs, were all hushed by the powerful influence of nature, which predisposed both body and mind to a sound and tranquil sleep.

The morning following, the sachem and his young friend had risen, while yet the drowsy maid was pursuing, in the airy visions of sleep, the paths which led to the dearest objects of her heart. She dreamt that Conrade having found her parents, and settled them in a cavern resembling the enchanting grotto which had afforded her such delight, had started for the lake, in quest of the prince and herself; that he had succeeded in reaching the Island of the Rock of Podar, when not finding them according to his expectation, he was preparing to descend the river to Chambly, when suddenly there arose a tremendous storm which dashed him and his canoe against the fatal rock. She gave a loud scream, ——— the next instant, both prince and sachem were at her side.

"Lady," said the agitated youth, "what has alarmed you?"—The trembling maiden replied, in broken accents—"I have had a frightful dream, which has terrified me exceedingly."

The keen eye of the sachem discovered in the look, the tone, and the perturbation of his young friend, that the blind god had been busy with the heart of the young Mohawk, and taking him by the hand, he said, "Garangula, we must retire, and allow the lady time to compose and to prepare herself for breakfast;" and turning to Adelaide, he said, "Daughter, I rejoice that the cause of your alarm has been no other than an airy vision of the morning, whose effect, I hope, will be fleeting as the vapor that produced it. Do not hurry yourself, but when ready we shall expect you in our Rocky Hall to breakfast."

When they reached the outer aperture of the rock, the sachem pointing to a projection, which served as

a lounge, or sofa, he seated himself by the side of his youthful companion, and again taking his hand, he said, "Son of Silver-Kettle, thou art a prisoner!"

The youth started—"A prisoner!" exclaimed he, "to whom?"

"To the lovely guest whom we have but just left behind us."

"Yo-hah!" replied Garangula, "you say true; I am her prisoner until I convey her in safety to our castle, where she is to be surrendered among the other prisoners to the council of the nation."

"And are you prepared to surrender so much excellence and loveliness—so much innocence and goodness, to the savage barbarity of the infatuated nation?"

The Prince sighed and was silent.

"My young friend," continued the sachem, "knowing as I do, the noble, the generous and heroic disposition of your nature, independently of the strong attachment which I am equally conscious you have formed for this lovely being, I am satisfied that you would brave the worst of dangers to rescue her from a death so horrible, so appaling to your renewed nature, so unworthy this unoffending innocent."

"You do me justice," said the Prince, "in believing that I would brave every danger for her preservation, and were I not certain, that the influence of my queen mother, my adored sister, and my equally beloved Tarachawagon, united to my own, will be sufficient to secure her from such an event, never should that nation behold her, for despite of my promise to theRattle Snake, I would secure her in the cavern of the cliff, and there protect her from such an issue, at the hazard of my own life, against all her enemies."

"Such expressions, my young friend, are natural to your age. They argue a principle of devotedness, that in a just cause, is both laudable and praiseworthy. The experience of age, however, directs us to moderate ours, and to view with calm deliberation,

the chances of success in all our undertakings, and never to calculate too much upon our own influence or the influence of friends.

"The custom of sacrificing their prisoners at the shrine of their darling passion, revenge, is one of such antiquity among our race, as to be identified with the most sacred ceremonies of their religion. It excludes the hope of success, at least in the present generation, of eradicating this most barbarous and savage custom. To the rising generation, we may look forward with hope; for now that the Son of Righteousness has risen upon our dark and benighted land, it is confidently to be anticipated, that in another age, the customs of our ancestors and our cotemporaries, will only be known by a reference to the pages of their history. And that the tomahawk and the scalping knife will be exchanged for implements of husbandry and the domestic concerns of life.

"But to yourself," continued the sachem. "I preceive that you take a deeper interest in the welfare of our young guest, than that which is excited by the common influence of the sex. There is something more than friendship—something more than the bare desire of protecting this innocent lamb, that lurks within the heart, and that trembles on the lip, and that speaks from the eye of Garangula."

"Yo-hah! sachem, you say true," replied the young Mohawk, "they are right, who named you the Eagle? You have certainly seen my heart, and have told me what I have long felt, but have not confessed, even to my own heart, until now."

"Remember, Garangula, the hopes of the Five Nations are placed upon you. Remember that the blood of a long line of kings runs now in your veins. Mingle not that blood with the blood of the whites! It is contrary to the law of nature, and will be productive of a race of beings, and a state of things, subversive of all order, and destructive to your nation."

"Do you consider the blood of that lovely woman less pure, or less noble, than mine, because she boasts not a line of kingly ancestors?"

"Not so, noble Garangula, I entertain too exalted an opinion of that lovely creature, to disparage her by any comparison. She appears to me to be well worthy the love of any man, however noble his pedigree. It is this exalted opinion of you both, that urges me thus to caution—thus to warn you."

"I know not, sachem, whether the fair Adelaide cherishes a sentiment of regard for me, other than that which is the effect of gratitude, and if not, Garangula is safe."

"How mean you my young friend?"

"Why, if she loves me not from a principle of love, independently of her obligation to gratitude, were I to demand her hand in marriage, I should tax that gratitude too highly, and obtain perhaps a hand, at the sacrifice of her heart's peace. And to possess the hand of woman, without her entire heart, suits not a prince of the Five Nations."

The sachem grasping the hand of his young friend, said, "Noble youth! your country, your friends, will not be disappointed in you! Cherish these sentiments continually; be ever the brave, the noble, the honorable protector of woman; but never be the husband of any, whose love for you has been founded on any other principle than that of reciprocity of love for love."

"That is my sentiment," replied the youth. "And in the present case, I feel satisfied that your arguments are well founded. It has appeared to me somewhat unnatural to expect the heart of a white-skin to love that of a red. I have, therefore, been cautious to conceal the passion in my own heart; but have been betrayed by my agitation in the late alarm. I hope she has not discovered it."

"No fear of that; for her alarm appeared to be so *violent*, as to drive away all thought, but that which

excited it. But you forget, my young friend, the boast of the Indian warrior is, that he cannot be taken by surprise."

"Yo-hah!" said the youth, "visible enemies will find it hard to surprise Garangula; but he confesses that an invisible enemy, hid within the caverns of the heart, might surprise even the Eagle of the Mohawks."

The sachem sighed, as Adelaide made her appearance in the outer cavern. They congratulated her on the recovery of her rouge and the dissipation of her alarm, and accompanied her to the breakfast board.

The delicacy of Adelaide prompted her to waive the subject of her early departure for Canajoharie, lest her impatience might be construed into a dissatisfaction with the entertainmet afforded her by her attentive host. But the sachem had seen much of mankind; had experienced the disposition of human nature, among all classes of society, and was fully convinced with Solomon, "that hope deferred, maketh the heart sick." He had felt, too, in all its violence, the effects of incertitude and suspense on a heart of sensibility; and having had this experience, he was qualified to feel for others. And although Adelaide was wholly silent on the subject, and appeared as if she actually felt no other interest at heart than the objects around her afforded, his penetrating eye read in the countenance of his amiable guest, that her mind would, in despite of all the interests that the present sublime scenery excited, wander in quest of other and dearer objects, and in which all her hopes of happiness appeared to be profoundly centered.

"Daughter," said the sachem, as they retired from the board, "we have not been forgetful of what is due to your present anxious expectations. We have feelingly seen the effect of your incertitude, and have determined to embrace the earliest opportunity of

accompanying you in quest of your parents and friends.

"The journey by land, is one of too much labor and difficulty for your delicate nature. We must, therefore, prepare the necessary provisions for a voyage by water, to the nearest point of the lake from the place of your destination. This preparation we are now about commencing, and hope you will reconcile yourself to delays that are unavoidable."

Adelaide expressed her gratitude for their very kind consideration in her behalf, adding her regret, that she should be the cause of so much trouble to such kind friends.

The sachem turning upon her with a look which indicated the desire that she should receive the accompanying expression with kindness, said, "there is more of truth than of sincerity in your last words, daughter, or you must differ materially from the rest of your sex, all of whom feel themselves entitled to our services; and most of whom, are not a little vain of the attentions paid them by ours."

"Well, sachem, it is an established law of nature as well as her other laws; woman was born to receive the homage of man, and I rejoice to find, that wherever I have met with beings worthy the name of man, that homage has been paid with a willingness which rendered it doubly acceptable. Such have I received from you, my kind friend, and in return, offer you the homage of a grateful heart."

"Daughter, there is both truth and sincerity in your words; and we accept your proffered gratitude, upon condition that you agree with me, that by a law of nature our obligations to each other are equal, and ought to be reciprocal."

"Yes, I grant it; provided you allow some little matter of superior claims on our part, being, as the Apostle says, "the weaker vessel."

"Charming girl," said the sachem.

"Yo-hah lady, you make the sachem smile; and

that is a good omen for us, we shall have a happy voyage."

The sachem and his young friend were indefatigable in their preparations, and by the week following, were ready to embark, once more, on the bosom of the lake. The boat had been thoroughly overhauled; an additional seat had been added for the sachem; an awning which extended from stem to stern, was formed of buffalo hides, to shelter the passengers from the scorching rays of an August sun; two new paddles were added to the old sassafras of the Island, and the provisions being safely stowed in a handy locker, our adventurers taking leave of the cavern, whose aperture was closed with large branches of trees, entered on board the canoe, and were soon gliding on the bosom of the lake towards Canajoharie.

About this period there were great things going forward at the little town of Schenectady. Official accounts of the title and fortunes of Conrade, had been forwarded from New Amsterdam, and the overjoyed inhabitants were preparing a grand fete in honor of the occasion. A runner had been despatched to Canajoharie, to inform our hero of the happy change of his affairs, and inviting him to receive the honors now due to him from his faithful subjects of the borough of Schenectady.

At Canajoharie, Conrade had succeeded in obtaining permission of Silver Kettle, who had returned in triumph to his castle, for erecting for the French prisoners a temporary place of worship. He had also, together with the lovely Manima, obtained the full and free liberty of these unfortunate captives, together with an offer of adoption in the nation; and it afforded to the young and zealous converts to christianity, a pleasing prospect of the future triumph of religion over the savage ignorance and barbarity of their nation; on beholding with what zeal the cadets handled their tomahawks, headed by Oghioghsheh and Conrade; not in levying contributions on human

scalps, but on the trees of the forest, for raising a sacred temple, from which to send forth their prayers and praises to the God of all nations.

The Sabbath after the completion of this building, was set apart for its dedication. True, there was no Catholic priest nearer than Onondago. But the dedication of a devout heart is acceptable to the Creator, and the Chevalier du Bourgh was truly devout; it therefore devolved upon him to perform the solemn ceremony, in the presence of as many of the inhabitants as were disposed to witness the gratifying performance. Preparations for this solemn occasion, were in advance, and a general invitation given to all the inhabitants to attend; while, in the midst of this preparation, the runners had arrived from Schenectady and had communicated to Conrade, at the chief castle of the Mohawks, and in presence of all its inmates, his happy turn of fortune.

Our young hero received the sincere gratulations of his friends, with his usual modest dignity; but observed at the same time, that he almost regretted his change of fortune, since it would necessarily deprive him frequently, and for a longer period than he wished, of the agreeable company of his present esteemed friends at Canajoharie.

"Not so," said the Silver Kettle, "we must not be deprived of our beloved Tarachawagon. We will forge a bright chain that shall not be allowed to rust, and we will keep the path clean that leads from our castle to yours; hence, we will in some measure correct, if we cannot overrule, our destiny."

The sun was near setting, and was sporting his lessening beams upon the turretted tops of the chesnuts and hickories, that were left scattered throughout the village; on either side of which the branching Canajoharie was pouring its tributary waters into the lap of the lovely Mohawk. The hunters had returned from the chase of the week; the squaws from their labors in the field. The fronts of the castles and the wig-

wams were crowded with their respective inmates, all of whom were enjoying the refreshing breezes of the evening wind of August. The squaws were seated on the ground, their partners were stretched upon the same carpet, with their heads resting upon the laps of their cherished wives. The pappooses were sporting in playful innocence around them, and the savage town of Canajoharie, in its peace and quiet, might vie with the first villages of civilized man.

Oghiogh-sheh was at the chief castle on a visit. With Conrade he was reclining on the grass plat before the door of the castle; where, seated on benches, the Silver Kettle and his family, together with the Chevalier and his wife, were discoursing on the subject of the temple's dedication. The young chief having his ear near the ground, was observed to give a signal well known to the Indians.

"What hear you, Oghiogh-sheh?" said the dignified warrior.

"There are weary steps approaching from the east," replied the youth.

"Weary steps betoken no harm to the Indian," observed the Silver Kettle.

"You Indians have wonderful facilities for discovering the approaching of distant objects," said the Chevalier, "a faculty that seems to have been denied to us whites."

"It has not been denied by bountiful nature any more to the white, than to the red man; they only neglect to improve it. Let the white man be placed for a few years in the situation of us Indians, surrounded on all hands by danger, and his continued alarm will call forth from him, also, those latent qualities which in us Indians are active and perspicuous.

"To prove to you," continued the chief, "that what I have said is correct ——— Tarachawagon, apply your ear to mother earth, and report the number of

weary footed beings that are thus causing her to groan at every tread."

Conrade applied his ear to the ground, and after a few moments attentive consideration, he rose up, and reported the tread of three weary travelers, one of which he was sure was that of a female. A very spirited conversation now ensued, in which the Chevalier was highly gratified at the amazing ingenuity of of these inhabitants of the forest, and it is probable that this interesting conversation would have occupied the remainder of the evening, if the watchful Manama, springing from her seat, had not exclaimed with exulting joy—Ish-noo-ju-lut-sche!

At that instant every face was directed to the gate of the pallisades—in the next, Garangula was in the arms of his beloved parents and sister, and the overjoyed Adelaide in those of her long lost, and mourning father and mother, who sobbed, and cried, "my child!—my child!"

The remaining hour of the evening was devoted to expressions of thankfulness to Heaven and gratitude to kind friends. The devout sachem occupied a seat next to the chief, to whom he was a truly welcome visitor. Conrade and his young friend were exchanging signals of satisfaction, and the evening of this day brought happiness to the hearts of many, who had despaired ever finding it again in the land of the living.

CHAPTER IX.

"Proud bird of the mountain thy plume shall be torn,
* * * * *
Return to thy dwelling, all lonely return;
For the blackness of ashes shall mark where it stood,
And a wild mother scream o'er her famishing brood."

CAMPBELL.

The following morning the exulting inmates of the castle renewed their sincere gratulations to each other, and the Chevalier and his lady their affectionate gratitude to the deliverer, and to the guide and guardian of their daughter. They were indeed undecided which most to admire and esteem, but determined on bestowing upon both the unequivocal marks of their warmest gratitude, and embraced them by turns with the sincerest demonstrations of grateful regard. Nor were the rest of the French deficient in their manifestations of joy on the happy meeting of Adelaide with her parents, and they listened with the most intense interest to the brief relation of her perilous journey, and her miraculous deliverance, and at its conclusion, the eyes of these delighted friends were turned with admiration toward the two young heroes who had formed so conspicuous a part in the commencement and termination of her adventure.

The Silver Kettle and his predecessor, the great Eagle of the Mohawks, were highly gratified with these evidences of genuine attachment toward each other, and it was also a source of equal gratification, to perceive the entire good will which seemed to exist between the French and the Indians of the village, which induced the sachem to remark, that the sun

had never before risen upon Canajoharie under more favorable auspices than those of the present moment, and he was certain that it seldom rose upon happier hearts than those of the Chevalier and his family.

Adelaide had already excited the interest of her parents toward the sachem, by repeating several of the leading features of his religious faith, and they were greatly prepossessed in his favor, while they could not restrain their wonder that he who was lately a wild and ignorant savage, should now rank among the most peaceable, and not only inoffensive, but most deserving of his nation. But he had been to London and to Paris, the emporiums of refinement, where he could not fail of being refined—and he was refined, so that the only objection which they could possibly urge against him, was, that he was not of their communion.

This objection was, however, overcome by Adelaide's embracing the earliest opportunity of explaining to them the liberal views of the sachem with regard to the Roman Catholics, and his unanswerable assertion that there was but one only catholic church, as also his equally unanswerable remarks as to the qualifications essential to a membership in it. They had therefore resolved on treating him, at least, with the respect due to a christian, and to make themselves more fully accquainted with his opinions at some future period.

The utmost harmony and good will was therefore evidenced among all parties, and the young Baron, out of respect to his friends, and a desire to witness the dedication of the house for religious worship, deferred his voyage to Schenectady to the Monday following.

The elder branches of the family were now engaged in completing the arrangements for the approaching day, while the younger embraced that opportunity for exercising themselves upon the plain.

"*Monsieur* Le Baron," said Adelaide, "we have

scarce had the happiness of tendering you our grateful homage for the invaluable services you have rendered us, before we are to have the mortification of losing you."

"These incidents are common to the life of man, but more particularly to that of one who appears, like me, born to experience all the variety of the good and evils of fortune."

"Let us hope that the late severe trials which we have endured, may be the termination of the evil; and that the present dawn of happiness may be followed by years of enjoyment of the good."

"That were to calculate upon too much," replied Conrade, "when we reflect upon the situation into which our destinies have placed us. We are, it is true, at this time in the midst of friends; but it should be remembered that we are surrounded with enemies, and know not the hour or the moment of their attack."

"Nay, let us hope that an end will be put to this evil, by the friendly negociations which it is the wish of our government should take place between the Indians and French. We already perceive the friendship that is evidenced between those of our people here, and the kind inhabitants of the village. This alone proves the possibility of an alliance that may be as durable as time."

"It is an event most devoutly to be wished, but which, under present appearances, is not to be hoped for."

"Not until all the French shall prove themselves to be as worthy of our alliance, as the noble Chevalier and his family," said the young Mohawk.

"Ah! my good and true friend," replied Adelaide, "you are determined upon laying us under irredeemable obligations to you; for when your personal exertions toward the protection of our lives can find no further causes for their action, you seek new sources, and by the expressions of your confidence, increase our debt of gratitude."

"Yo-hah! lady, our good sachem says that we are bound to speak truth to all men. The obligation then is on me, for I spoke but truth when I spoke of your family as a pattern for your nation."

"Brother," said Manima, "you forget that the sachem said the truth was not to be spoken at all times."

"And why not?"

"Because, it sometimes has the appearance of flattery; and did I not know you to be incapable of that vice, and that my young friend was proof against it, I should have been hurt at your thoughtlessness, as there are few persons among the modest who can bear such compliments as yours without feeling humbled, and at the same time suspecting your sincerity."

"Nay, dear Manima," replied Adelaide, "how can you be so severe upon my inestimable friend?"

"It is to teach him to be more cautious in future."

"I suppose," retorted the youth, "that you have enjoyed the advantage of improving under the instruction of our dear sachem, while I have been losing part of what I had learned of him, during the fatigues of a march of some hundreds of miles, in which I have met with enough to have made me forget all his instructions of a general nature. But notwithstanding all this, I have had proof sufficient of the excellence of those to whom my remarks were applied, and I shall not now recall them, to offer them with your amendments."

Manima, throwing her arms around her brother's neck, entreated him with a smile not to be angry, as she was well assured that his compliment had been received as it had been intended, with sincerity; and turning to Conrade, she inquired whether they were to expect him again before the freezing of their rivers.

"My time, it should seem, is no longer mine; for it appears that with title and fortune, I have also to

be encumbered with a legacy with which I would gladly dispense."

"What can that be?" asked the princess.

"I am to be attached to the Commissioners of the Dutch West India Company, on the part of the Stadtholder, the duties of which, under existing circumstances, are not only very troublesome and vexatious, but are often productive of envy, or ill will."

"Which we are well assured," said the three friends in a breath, "you will never deserve."

"Your duties," observed Adelaide, "will sometimes, as will your inclination, bring you among your friends."

"Yes; and it serves to lessen the weight of their burden, when I reflect upon the confidence and esteem of those very dear friends, with whom I hope often to share in their truly sincere friendship."

While our young friends were thus passing their time in the grove, the Chevalier and the family at the castle, were discussing with the sachem the important points of his religious sentiments. The Chevalier, from hints given him by Adelaide the evening before, had sought this opportunity of obtaining from the sachem, the repetition in substance of all that he had communicated to her at the cavern; and so fully satisfied were all the parties as to the orthodoxy of his sentiments, that they expressly declared that although he denied his attachment to any one sect of professing christians, they were convinced that he was possessed of a catholic faith; and with this firm conviction they could cheerfully extend to him the right hand of fellowship, though he was not of the Roman Catholic communion.

The Chevalier did the sachem the honor of acknowledging that his acute judgment and nice discrimination in understanding, and thence developeing the abstruse subjects of which they had been discoursing, were so far superior to his own, that he should with pleasure relinquish to him the office of dedicat-

ing the house of worship on the morrow. This, however, he modestly declined, observing as his reason therefor, that he felt himself wholly unworthy so sacred a task, as his opinion was that no one could be qualified who was not obviously called to the holy office, and fitted for its sacred duties by the divine influence.

Here, also, the Chevalier agreed with the sachem, and it was concluded that instead of the intended dedication, the inhabitants should assemble together for the purpose of reading and prayer; hence, instead of being termed a church, it was thereafter called a house of prayer.

When the Indians of the village were informed that they were to assemble for the purpose of praying to the Great Spirit, in company with their white friends, they gave unequivocal testimony of their joy, and the house was filled to overflowing on the morning following. On this occasion the sachem was prevailed upon to assist in the solemn ceremonies, which consisted of an appropriate hymn; introductory prayer by the sachem; the reading of several chapters of the Old and New Testament, by the Chevalier; after which, a concluding hymn, and prayer ended the service.

Several of the Indian worshippers, as we have already seen, were sincere converts to christianity, and they joined in the service with a devotedness of soul that astonished even their more refined and enlightened companions. Indeed so well did all the inhabitants conduct themselves on this day, that it would have been difficult to distinguish who were the most sincere worshippers, the white or the red portion of the congregation. In singing, it was evident that the deep rich tones of the Indian, particularly the women, excelled any thing that the Chevalier or his friends had ever heard, either at Passay, Montreal or La Chine.

The following morning, Conrade, accompanied by

his faithful friend, Garangula, departed for Schenectady, with the blessings of the nation, the prayers of the devout, and the tears of those to whom he was more especially endeared. The noble young Mohawk received, also, his portion of deserved blessings, prayers and regrets, on leaving his family and his friends behind him.

Soon as the canoe had entered the main stream our young voyagers, losing sight of the village behind, began to look forward to the scenes that were shortly to take place in that before them. Conrade, from the change in his fortunes and dignity, was to appear before his townsmen in a new character and more elevated sphere than any, the most exalted, among them. But Conrade, true to the advice and instruction of his venerable and learned friends, Dominie Corlaer and the sachem, had resolved that neither his great wealth, nor his exalted title, nor yet the lordly office to which he had been appointed, should make him forgetful of his true character, and that his conduct to his early friends should be marked with the same open freedom, the same reciprocal regard, and the same undisguised friendship and esteem, which had in his depressed fortunes obtained for him the esteem, the love, and the approbation of all the village.

But how should he deport himself toward the avaricious squire? This was a thought that hung heavily at his heart. His Wilhelmina!—yes, his adored Wilhelmina, was worthy a thousand such sacrifices as he should have to make to her father for the purpose of obtaining his free consent to address her. The generous youth even went so far in his reasonings on this subject, as to acquit the considerate father of all blame, and of applauding his wise policy in reserving his assent for some more worthy suitor, possessed of means sufficient to prevent this amiable daughter from the possibility of want.

"My friend appears to be dejected," said the considerate Mohawk.

"Pardon me, Garangula. Absent for a few moments, but you have restored me to myself again."

"I have no doubt, if our thoughts were compared, though they turn toward opposite sides, they would exactly agree with each other."

"How?" inquired Conrade, "have you, too, become a desponding lover, since I left you at La Chine with a heart as free, as light as ether?"

"Even so, Conrade; the eye of the lovely Adelaide has proved more sure than the arrow of Nuncomar, or the tomahawk of Piskaret, and Garangula's heart is wounded."

Conrade sighed deeply. "Alas! my friend," said he, "it was thoughtless in me to expose you to the dangers of the French nation, but it was even more thoughtless in leaving you exposed to eyes that but look to conquer. Would that I had remained in your place; that you had taken mine."

"Yo-hah!" replied the young Mohawk, "I would not have foregone the happiness I have experienced in her company, and the joys I have felt in her protection and deliverance, for the wealth of the Five Nations."

"Certainly, Adelaide appears grateful. She may repay you with her love."

"Never!" replied the youth. "Her admiration, her esteem, her gratitude I may ever have; but her love, never!"

"What induces you to think thus?"

"Her heart is another's."

"Another's! Then surely she must have a lover at Montreal."

"At La Chine, I rather think."

"Well, but there were none of the French at that place, that were not destroyed, or brought to Canajoharie prisoners."

"True."

"Then her lover is among the French at the castle."

"No."

"Where then?"

"The object of her love left La Chine for Canajoharie the same hour that we departed for Montreal."

"You deal in mysteries."

"Why, yes, love is itself a mystery, which it seems no one is capable of unravelling but woman."

"Come, a truce to your bush fighting, and tell me plainly what you have been aiming to convey to me by similies beyond my comprehension."

"Why, then, the truth is, that the lady Adelaide had not been in the castle twenty-four hours, before it was discovered by Manima, that my estimable friend Conrade was the object of her heart's dearest affection."

"Impossible!" exclaimed Conrade. "I was not long enough in her company for such an event to happen."

Conrade certainly spoke as he thought, for he had been raised from early youth to manhood in the company of Wilhelmina, during which period his friendship had gradually ripened into love. He knew of no other process; but above all, he knew nothing of such a love, as love at first sight.

"I have been unfortunate," continued he, recovering from the confusion which this intelligence had occasioned, "peculiarly unfortunate, by involving my dearest friends in unhappiness."

"Do not blame yourself for that of which you are ignorantly the cause. Believe me that none of your friends consider you culpable, much less Garangula.

Conrade expressed his confidence in this assurance of his friend, still it was a source of regret, and more so, when he considered the difficulties that such a state of things would interpose between his friend and the object of his love.

"There are no difficulties superior to those I have already experienced. And you know that our nation glory in difficulties; but there is a barrier which I would not attempt to overleap, even had my love met with a grateful return from Adelaide."

"What barrier, my friend?"

"Our peculiar national differences, which the sachem assures me were thus established by the Great Spirit, by which the different nations of the world are to be distinguished, and that it would be improper, if not contrary to nature and sinful, to mingle the blood of the red man with the white."

"I know you are equal to the task of overcoming this attachment, and am confident of your success, if you are disposed to make the effort."

"That effort has been already made," replied the Prince, "from the moment that the sachem, who had discovered the true state of my heart, satisfied me of its impropriety."

"But Adelaide, will she not suffer greatly, in having unfortunately placed her affections, as you say, on me?"

"There can be no doubt of that," replied the Prince; "but as all our loves for each other remain locked in our own bosoms, neither of us having declared it, there is a hope that when the lady Adelaide shall learn your attachment to the lady Wilhelmina, that like me, she will resign her pretensions to an object which she can never hope to possess entire."

This discourse was interrupted by the appearance of a canoe that was rapidly ascending the river, and in which there appeared to be three persons, all of whom were laboring with paddles, as it should seem for the purpose of expediting the progress of the canoe. As the boats neared each other, Conrade distinguished his old friend Hans Deidrich, with his father-in-law and wife, Mr. and Mrs. Krautzer.

"Something extraordinary must have occurred at Schenectady," said Conrade, "otherwise my old friends would never have ventured so far from home."

In a few moments the boats were side by side, and our hero received the dreadful intelligence of the destruction of Schenectady, by a party of Cahnuaga Indians, headed by a French officer with a large com-

of French. Conrade was petrified. Mr. and Krautzer were wringing their hands, and every and then bewailing the loss of their daughter garet, and the dear lady Wilhelmina.

What of Wilhelmina ?" cried Conrade, with such rt from the seat as had nearly precipitated the itive Prince into the river.

Alas," replied Madame Krautzer, "the Indians carried them away prisoners, towards Montreal. ! my dear child! my dear lady!"

Garangula," said Conrade, "turn the canoe to- l Canajoharie—guide her thither, and leave me e indulgence of reflections that burn like blazing ers at my heart. My friends, follow us"—thus ig, he sank upon his seat, rested his elbow on the vale, covered his brow with his hands, and was heard to utter a word until the boats touched the ing from which they had departed in the morn-

CHAPTER X.

"——— My mind misgives—
Some consequence, yet hanging in the stars,
Shall bitterly begin his fearful date."
From this, our disappointment.

The news of this dreadful disaster was received by the inhabitants of Canajoharie with the most heart-felt sorrow, and there were none who more deeply sympathized with the afflicted Conrade, or that more truly deprecated the treachery of the French on this occasion, than the Chevalier Dubourgh and his family.

The tocsin of war was again sounded, and in an hour three hundred brave warriors were prepared for the pursuit, including the cadets. The sachem volunteered his services, observing, that in a cause like this, it was righteous to take up arms, and to chastise the insolence of these hypocrites, who under the name of converts, were disgracing religion, by making themselves parties to the unjust wars of the French. His offer was received with loud plaudits, for the Mohawks considered him the wisest and bravest warrior that had ever led them to battle. Oghiogh-sheh politely tendered to this veteran the command of his army of cadets, which he accepted; and the Silver Kettle continued the command of his old corps of tried veterans.

While the village exhibited a scene of active bustle and preparation, the inhabitants of the chief castle had an opportunity of hearing from Mr. Krautzer the particulars of the fate of Schenectady.

"Squire Kieft with his family had arrived fr

New Amsterdam, though last from Oranienberg, with the bearer of the despatches from Holland to Conrade, and had forwarded the communication to the Mohawks' village, while they were making preparations to receive him with appropriate honors.

"During these preparations, it was rumored that several skulking Indians were seen in the neighborhood; but no attention was paid to these rumors, as we supposed them to be friendly Indians; nor had we the means if we had suspected them for enemies, to have made a successful defence, as there was no experienced officer in the town. In this fatal security, 'the enemy marched into the heart of the village without being discovered by any one, and raising the war-shout, entered the houses, and murdered every person they met, men, women and children, in cold blood, and at the same time set fire to the houses.'

"Myself, Mrs. Krautzer, and my son-in-law, with a few other neighbors escaped to the woods, but not until we heard that my daughter, and the lady Wilhelmina, with whom she yet remained, had been carraway prisoners towards Montreal."

"What became of the parents of Wilhelmina?" asked Manima.

"They were both murdered in her presence; after which, she was violently dragged, together with our daughter, to join the retiring army."

"Ah!" said Adelaide, "Heaven has been kind in restoring to me my dear parents; but alas! the Lady Wilhelmina can never more be restored to hers in this life;" and with Manima she shed tears of sympathy in behalf of this innocent and bereaved sufferer.

The warriors were drawn up before the castle in which the sachem and leaders were receiving the farewell of their respective families and friends, and as their march admitted of no delay, Conrade eagerly demanded of the chiefs permission to form an advance party of half a dozen of the most active young warriors from among the cadets, which was readily ac-

ceeded to, and Garangula, Oghiogh-sheb, Cannassa-eago, Shicalamy and Saristaguoh, eagerly stepped forward and awaited the signal for marching.

At that important moment, a stranger of very uncouth appearance, dressed in tanned deer leather, with a Buffalo skin pack to his back, and a long barrelled French musket on his shoulders, entered the list. The eyes of every one were turned upon the stranger. He approached Conrade, and offered to lead them to the enemy's tent, by a way that would insure their interception.

"What security have we," asked Conrade, "that you are not an enemy, and intend to decoy us into an ambuscade?"

"The sachem will be my security."

The sachem had recognized, by this time, an old and tried friend in the stranger. "It is Raw-lee," he said, and "he can be trusted."

He was then cordially greeted by the older warriors, who were proud to discover that he, whom they had long considered as dead, was still living, and although his countenance was furrowed with cares, and wrinkled with age, appeared to move as nimbly and as actively as any among the young volunteers.

"Let us march," said the stranger, "for the French have disputed with the Cahnuagas, and have left them with disgust, marching onward towards Corlaer's Lake, while the Indians, intoxicated with the rum which they found at Schenectady, are encamped at the foot of the hills near Saratoga, from whence the varmint wont budge a peg as long as there remains one pull in the rum kegs."

"Enough," said Conrade, "let us on, since every moment that is given to unnecessary delay, is an age of torture to the hearts of my friends."

The advance party voluntarily yielded the command to Conrade, who now gave the signal for marching, and the little band were followed to the river by

all the matrons and maidens of the village, who sung their farewell in the following animating strains.*

Go, warriors go! like the Bear in his might,
For the owl hath awoke, where he sits on the spray;
Go haste—while his signal is given—to the fight,
Go haste, and the lightning will flash on the fray:
Then onward, brave Mohawks, thy battle cry be,
Or victory, or death, be the watchword for me.

We love thee, ah! yes, but it ne'er shall be said,
That our love thy brave spirits should seek to restrain;
For the sires of thy race would first see thee dead,
Ere a Mohawk her son from the field would retain:
Then onward, brave warriors, thy battle cry be
Or victory, or death, is the watchword with me

Rush, Warriors, rush! like the cataract's sweep,
Go rush on the foe, and proud conquest secure
Your mothers and sisters their vigils will keep
And behold you with triumph return—or no more;
Then onward, brave Mohawks, thy battle cry be,
Or victory or death, is the watchword with me.

"Cush it all," said Hans Deidrich, who had followed behind the females; "if you call dish luff, to wish um tett, ratter den not to getten de victory—I war not tank any of em for such luffs as tat."

"Why, Hans!" exclaimed Manima, "is it possible that you are not among the brave advance, who are now marching to rescue your wife?"

"Ise not been use to de army; I canno keep up mit de lant-luffers; unt wen I war left behint wy cush it all, tem tivels ware schaven mine hett mitout an razor."

"What will your dear Margaret think, should she be yet alive, when she sees you not among her deliverers?"

"Wy mine tear letal chup knows dat I haf an mor-

*The author is indebted to his learned friend Mynheer De Leibenstein for the above, which he says, comes as nigh to a correct translation of the original, as he was capable of making it—but my arch friend, Mr. W—— observed, that the translator had certainly borrowed his ideas from the celebrated "Battle Song of a Greek Soldier's Wife;" but mum!

tal hatred to tomahawks, unt pouter, unt let, unt she knows, too, tat I wol haben to take care of her fater and her mutter, wo are too ault to taken care for demsheffs."

"Truly Hans, I believe you are in the right not to march with yonder heroes, for one such as you might cause the defeat of a whole army! Come then, return with us women, to guard the aged and infirm of the village."

In an hour after the march of the advance, the main body, headed by the sachem and Silver Kettle, crossed the river and pitched their bark tents a few miles beyond its eastern branch. After a short rest, the chief requested the sachem to acquaint him with the history of the guide who had attached himself to the party in advance, observing at the same time, that he had heard much of him, as an extraordinary man, but had never before seen him.

"It is some ten or twelve years since I have seen him," said the sachem, "but previous to my embarking for Europe, and while I governed the nation, I had frequent opportunities of conversing with him, and found, him though very poor, inflexibly honest, strongly attached to our nation, but an inveterate enemy of the southern Indians, as also of the French."

"Of what nation is he?"

"He is an Englishman, and the only known survivor of the first adventurers, who, in concert with Sir Walter Raleigh, attempted to settle a colony at Roanoke in North Carolina, some time about the year 1585. He was an orphan lad of about ten years of age, when the knight received him as a cabin boy. He knew nothing of his parents or their name, whence Sir Walter named him after himself. With us he is called Rawlee.

"The southern Indians, who destroyed this infant colony of whites, spared the life of Rawlee, who soon after made his escape from them, as he was under an apprehension that they intended roasting him alive

for the purpose of eating him. This idea, together with the recollection of their horrid barbarity to his countrymen, as also nineteen females who were among the first settlers, so disgusted him that he has never since been able to tolerate one of that nation.

"He was found by a party of Senekas, almost famished to death, and worn down with fatigue. They took care of him, and in process of time, by their kind usage, wore off much of that terror with which he had been inspired by the Warrasqueaks and Meherricks. The Senekas carried him to their chief settlement on the eastern side of Cadaracqui lake, where he remained well satisfied until he arrived at age. By this time, the French took possession of Cadaracqui, and commenced their hostilities against the Senekas. Rawlee finding them equally barbarous to the Indian prisoners, by burning them alive, entertained an equal abhorrence for these, as for his former enemies.

"The Senekas having confederated with the Five Nations, brought him with them to Onondago, where I first became acquainted with him. He was not wholly reconciled to an Indian life, and became a trader. I found him serviceable on many occasions in my former wars with the Adirondacks. As he traveled on foot with his musket and pack from Albany to the frontiers of Canada, trading with the different tribes, he was capable of giving intelligence when there were symptoms of war existing among that late vindictive nation.

"He is remarkable for his rigid honesty, and for excelling most Indians in traveling; not that he is swifter of feet, but he appears to possess an intuitive knowledge of the shortest and safest way from one place to another; hence he makes his own trail."

"Does he fight?" asked Silver Kettle.

"Never, that I have heard of; though he is considered an excellent marksman, and we can not suspect him of cowardice who for these twenty-five years hath

traversed the entire territory of the Five Nations, and generally alone."

"He is a good guide to the young warriors, and will make a short trail for us," said the chief.

To which the sachem replied, that there was no doubt on that subject.

It is necessary that something should be said as to the design of the French government at Canada, in sending this army to attack Schenectady, in addition to what has been already mentioned. The Governor and Council finding it necessary to raise the drooping spirits of the inhabitants; and in compliance with his promise to the traders before mentioned, engaged the most enterprizing and daring to enrol themselves for the purpose of making a descent upon Schenectady, Albany and New Amsterdam.

One hundred and fifty French bush loppers, a term given to the French traders, and as many Indians, most of them converts to the Roman Catholic faith, from among the Mohawks, but who, in consequence of the change in their religion, and being located at a place near Montreal called Cahnuaga, are now distinguished as the Cahnuagas or Praying Indians.

The Governor having assembled this little army, informed them that the state of affairs in Canada were growing more and more desperate daily; that the insolence of the Five Nations was daily increasing, and that there could be no doubt that their massacre at La Chine, and their triumph over the two most formidable nations of Adirondacks and Quatoghies, would tend but to increase it, and encourage them to attempt the extermination of the French, and their allies the western Indians.

In order therefore to prevent the dreaded event, there was no other alternative but to carry the war into the enemies' country, which would be attended with the happiest effects. In the first place, it would divert the attention of the Indians, by keeping them upon the alert at home, and prevent them for a while

from making a descent upon Montreal. It would lead them, also, to suppose that reinforcements had arrived from Europe, and that we were not only ready to give them a warm reception here, but could spare men enough to follow them to their own territory, in order to chastise their insolence, and to humble their pride and arrogance.

These reasons were certainly very cogent, and to a colony driven almost to desperation, afforded at least a prospect of a speedy termination to their misfortunes, if it should be at the expense of their lives. It was therefore determined as the only remaining expedient, and the army conducted by the Cahnuaga, formerly Mohawk Indians, to their former village, Schenectady, which had been purchased by Corlaer and his little colony, they surprised it as we have already learned, murdered sixty-three of the inhabitants, and carried away twenty-seven prisoners, besides burning the town.

In sparing these prisoners, it was the design of the French to carry them to Montreal, where they were to be kept as hostages in lieu of those who had been carried away captives from La Chine. But the kegs of rum that the Indians had captured, mostly from the store of the squire, produced a change rather unfavorable to their design. The Indians claimed the prisoners for themselves, that they might be revenged for the loss of some of their friends who had been killed by the Five Nations in their late attack at Canada. The French traders, aware that a keg of rum and an Indian were a match almost for the foul fiend, were constrained to give up the point, and marched away in disgust, despite of the earnest entreaties of the prisoners not to be left with these drunken and brutal savages.

Unacquainted with the forests, these traders after leaving the Indians, in endeavoring to reach Lake Champlain, marched northwestwardly from the encampment of the Indians, and were approaching near-

er to the Mohawks' village than they were aware of; and as the remaining cadets were burning with impatience to follow Conrade and his small party, they obtained leave to advance and overtake them if possible.

One hundred of these brave youths, as soon as the sachem and the chief had ended their discourse concerning Rawlee, shouted the Yo-hah-han! and immediately took the trail of Conrade, whose party had three hours start of them.

As the day dawned on the following morning, Rawlee cried out, "To covert lads, to covert! the enemy heaves in sight." In an instant the cadets were ambushed, and ready to annoy them as they were approaching in a very straggling march. Conrade, at whose side Rawlee most commonly remained at every halt, indignant at the conduct of the French, was anxious to engage them openly. He was persuaded, however, by the latter, to remain quiet until all the party had passed, in order to ascertain if there were any prisoners among them. "You may aim at the wolf," said he, "and kill the lamb."

"Enough," said Conrade, "I thank you for the hint—it is certainly an important one."

It was readily perceived that the army of bush loppers were chagrined and disappointed; they were abusing the Governor for employing the Cahnuaga Indians for their guide; for, said they, "They are traitors to their own country, and ought not to have been entrusted. And we were fools for trusting ourselves with them."

"I could have borne all very well," said one of the officers, "if I could have obtained the shrieking little Dutch wench for my prize."

"Which do you mean?" said another.

"Why the sweet little creature that was constantly calling upon some Dutch lubber by the name of Conrade."

"Oh, heaven!" exclaimed Conrade, in a low whis-

per to Rawlee, as the enemy were now almost upon them, "let me revenge her upon this unfeeling brute."

"Save your powder and ball," said Rawlee, "for the savages—I owe the French a mortal grudge, and I will pay it to-day with interest. Let them pass; I will bring that fellow down at a hundred yards, with my Louis the XIVth. The French are a submissive nation, and obey the summons of their sovereign at a word."

"What do you mean?" inquired Conrade.

Rawlee, touching his long-barrelled gun, said—"Here is King Louis the XIVth, and he never commanded one of his subjects to reverence him, without being instantly obeyed."

A smile forced itself through the grief of our hero. The last bush-lopper had now passed the ambuscade, when the guide directed them to attend to his manouevering. Each took their stand behind a tree.

"Now Conrade," said the guide, "mark the officer in green and gold. Leave him for my satisfaction.—You will miss him, as your mind is agitated. No, no, I owe that chap an old grudge; he was very insolent to me at Montreal. He cursed me for an English bastard. Now mark, how I will humble him." At that instant Rawlee touched his trigger, and the officer bounded from the earth exclaiming, Cest le diable ah—Je me meurs. A ball from each of the cadets did like execution, and the French suspecting this to be, as it really was, the first scout or advance army, made a precipitate retreat, and unfortunately fell in with the cadets, who were in the trail of Conrade. These also put them to flight, killing many, and taking twenty-five prisoners.

Conrade, unwilling to loose time in pursuing them, had a hole scratched in the earth, into which the bodies of the slain were thrown, and a mound or heap of earth raised over them, by which delay the triumphant cadets effected a junction with their brave comrades.

"Now," said Rawlee, "we are more than a match for the Cahnuagas."

"And, oh!" exclaimed Conrade, "that we may be in time to rescue the dear sufferers from the horrid barbarity of these worse than savages."

Notwithstanding the extraordinary fatigue of the night's march, and the rencontre of the morning, the cadets, faithful to their leader, pursued their march with untiring perseverance. Conrade, whose whole soul was absorbed by one only object, appeared to live upon scarce any other nutriment than hope and the air he breathed. And so attentive were his noble followers to his anxious wishes, that they would not consent to rest by the way, lest they might fail in the object of their joint pursuit. They therefore appeased their hunger by frequently taking a mouthful of parched corn, and masticating it as they journeyed.

Rawlee, who stuck by the side of Conrade, observing his deep dejection, did all in his power to raise the drooping spirits of their leader. "I have traveled," said he, "for these twenty-five years among the Indians of most of the tribes from Roanoke south, to Hudson north, and to the Chambly, Cadaracqui and Huron north-westwardly, and I have seldom met with a more villainous set of scoundrels than these Cahnuagas, or traitorous Maquas, who are no longer worthy to be considered as constituting formerly, a part of the Mohawk tribe, but who have been seduced by the sophistry of the French priests, and are by that nation employed to wage war, both secret and open, against their own flesh and blood."

"Alas!" said Conrade, "it is these considerations that cause me to tremble with apprehension for the fate of my early friends."

"As to that matter," said the guide, "you may quiet your apprehensions, for desperate as they are, they stand in awe of the French Padre at Montreal, and I heard the commander of the French bush-loppers *threaten to* inform the Padree of their intoxication, un-

governable conduct, and consequent insubordination."

"But you observed that the prisoners were left to the mercy of these intoxicated wretches, and in that state they might either, insensible to, or regardless of consequences, proceed to the destruction of their lives by the most aggravating tortures. The thought is too much; it certainly unmans me, and almost renders me unfit to direct the gallant youths who have so nobly joined me in this undertaking."

"I perceive," said Rawlee, "that you look altogether at the dark side of the picture. You are not as well acquainted with these Macquas as I am. These fellows, when they get hold of a keg of rum, forget every other object in the whole world, and their sole desire is to be as drunk as rum can make them; as we say in old England, 'as drunk as David's sow.' When they are in this state they are like so many logs of wood, and then if the prisoners had but the courage to assist each other, they might first unloose each other's bonds, and leisurly knock in the head of every Macqua, and the coast being then clear, if they had but a guide, they might easily reach their friends at the Mohawks' village; for Schenectady I suppose, is now in ruins."

"Would to heaven," said Conrade, "you had suggested the method of an escape before you left them. I should have felt considerably relieved from the anxiety under which I now labor, and you would have been serving beside the cause of humanity in saving the lives of the unfortunate prisoners, the protracted pangs of the most amiable and delicate woman."

"Why as to the matter of that," said Rawlee, "I did think of it, and tried to exchange a few words with some of them, but the officer in green and gold stuck so close to us, that I could only use winks and nods, which being neither French nor Indian, I suppose could not be understood by either. So that I had to leave them, poor things, at the moment the French separated from them, and at the time when

the poor young lady was beseeching heaven to send Conrade to her rescue."

"May her prayers be propitious," said Conrade.

"They have been thus far propitious," replied Rawlee, "and if our legs do not fail us, I think by to-morrow's sun we shall surround them most successfully. But come, my dear sir, our legs begin now to require some kind of assistance from the other members of the body. Let us halt, make one hearty meal, refresh our wearied limbs with two hours sleep, and my old carcase for it, if we dont slaughter the Macquas by dozens, and march home triumphant with all the prisoners."

To this reasonable and flattering proposition, Conrade could not object. And at the appointed hour they were awoke by the watchful guide and resumed their march, with fresh vigor and increasing speed. At sun rise, as the guide had predicted, they surrounded the encampment of the Indians, but not a creature of them were to be seen; and pursuit was rendered doubtful and difficult, as the trails which led from the camp ground were in almost every direction. The heart of Conrade sunk within him despite all that Rawlee and his faithful Garangula could urge to elevate his spirits.

CHAPTER XI.

"——————I waked
To find her, or for ever to deplore
Her loss, and other pleasures all abjure."—MILTON.

e heart of Conrade had, by this sad disappoint·
nearly abandoned every pretension to hope.
vlee," said he, "what prospects can you now
ıly have of rescuing our unfortunate friends? As
e, I see none; for turn my thoughts which ever
will, there appears nothing but clouds and dark-
leading to despair."
confess," replied Rawlee, "that I am somewhat
ered; and begin to think that these villainous
uas have outgeneraled me. They have emptied
ım kegs, however, and have left them, where I
oped to have found the carcasses of the vile var-
but here are none; and drunk as they were, they
had cunning sufficient to stagger out of our way,
ave left as many trails as there are points to the
ass. Well, let the Macquas alone, they have the
:unning of the old sarpent to help them along.
ım," continued he, "how do you advise?"
et the warriors be divided into as many squads
ere are trails; and let each pursue the course
ed by them. I have no doubt they will form a
on before the setting sun, as I suspect this is a
gem of the enemy to elude our pursuit."
hat was wisely thought, my dear Sachem, and
ickily thought; therefore let us put the plan into
diate execution, lest the varmint get upon the
ıefore we overtake them."

The company divided into ten squads, each of which pursued as many divergent trails as the crafty Cahnuagas had, in their hasty decampment, impressed upon the luxuriant grass of the forest; and which had not yet time to recover its former elevation, from the rude tread of the retreating Indians.

The hints which Rawlee had given to the prisoners, previous to his departure for the Mohawk's Castle for the purpose of obtaining assistance, had been taken; and would have fully succeeded, if the hearts of these suffering whites had not absolutely revolted at the horrid idea of murdering even their savage enemies, who were lying in scattered groups, too drunk to stand upon their feet, and were hence an easy prey to any person of courage and activity; but there were none such among the prisoners, and it is not to be wondered at, that the attempt which they did make for their escape, proved to be but in part successful.

The prisoners had beheld the Indians emptying the last rum keg; over the contents of which they were growling like a pack of dogs upon a new found carcass, or were eagerly crowding around it, as an army of vultures over a carrion.

"It will soon be time, or never," said Adam Gottleiben to his anxious companions, "to put in practice the hint of the English bush loper. The brutes will soon be wallowing on the grass incapable of resistance, their hatchets are hanging loose in their belts, and seem to invite us to retaliate upon these monsters the murder of our friends. You that are disposed to join in the execution of this plan for escaping from the further cruelties of these savages, be ready to follow my example."

"The chance is a desperate one," said Jacob Swindershevien, "we are but fifteen men, opposed to one hundred and fifty; one man against ten is a fearful odds."

"Tut," exclaimed Gottleiben, "one sober man is more than a match for twenty men who are as drunk

as these Cahnuagas. Let each seize a musket in the left hand and a hatchet in the right, and speedily knock them on the head, while they lay snoring on the ground unconscious of our designs, and incapable of resistance. We can surely despatch ten a piece! What if we fail in the attempt? The idea is dreadful; we shall be tortured in the most cruel manner by these fiends in human shape. If we succeed, we shall escape these tortures; but if we do not, why then we shall have our sufferings cut short in the act of attempting our escape. If we do not make the attempt, we deserve to suffer the punishment that awaits us; the faggots and the fire will soon kindle around us, amid the exulting yells of the Indian."

Indecision appeared now to mark the debate which was carried on from man to man, while the unfortunate Wilhelmina, together with Margaret, lamented that Conrade was not there. "Ah!" said the latter, while she wrung her hands in an excess of agonized feeling, "Would to Heaven that noblest of heroes was but here. I am sure he would himself bear us off in triumph from these stupid Indians, or lose his life in the attempt."

"Too well am I convinced of that my dear Margaret; but I confess that the bare idea of his risking his valuable life against such fearful odds, makes me rather inclined to forego the hope of his appearance, unless he comes at this important moment, while our enemies are thus insensible to all around them."

"Shame on these dastardly men, who are losing so much time in useless debate, instead of assisting to loose each other's bonds, and following the advice given to them for our escape."

"True, Margaret, but it is reasonable that they should reflect upon the act which involves the murder of so many human beings in cold blood, and that, too, whilst they are in a state of insensibility."

"Hang them, I say; they murdered our friends in cold blood, and if the men in our company had but

the spirits of dog fleas, they would revenge us and themselves on these savages."

"Do you think it possible," asked Wilhelmina, "for you to unloose the string with which I am bound?"

"I will try with my teeth, and I will knaw it asunder sooner than we should remain any longer in this cruel suspense."

Margaret now made a vigorous effort to set at liberty her esteemed companion. It was, however, the work of time; the thongs with which they were bound being of dressed deer skin. The men, finding these two females determined on an escape, began also to assist each other, and succeeded in unloosing their bonds; but now they discovered that their hands were numbed and swollen, and that they were not able to grasp either musket or hatchet; their only alternative therefore was to escape into the thicket, and if pursued to adopt the Indian plan of secreting themselves as well as they possibly could.

The intoxicating effect of the liquor did not remain equally long with all the Indians. Several of them were reviving at the moment the prisoners made their escape. The first thing which they did was to search for more rum; they repaired therefore to the scattered kegs, and found them all emptied. This search led to the discovery of the flight of the prisoners; on which they made the forest ring with their horrid yells, and arousing the remainder of the party, they communicated the intelligence to them, which produced a scene of the utmost disorder, alarm and confusion. Aroused from a state of perfect stupidity, it is easy to conceive their inability to concert the necessary measures for recovering their loss. Hence, in the disorder and confusion into which they were thrown, they staggered different ways, and thus made various trails, that tended, as we have already seen, to puzzle the guide and leaders of the brave cadets.

The prisoners were equally alarmed and confused;

not knowing precisely what course to steer, they fled, they knew not whither. Self preservation was now the predominant principle of those who should have been the guides and protectors of the two helpless females among them; but alas! these were left in the distance, in a wild and trackless forest, and within sound of the repeated savage yells of a now desperate foe. O! shame to man, these were left to escape the threatening dangers the best they could; and soon the sinking Wilhelmina saw, that beside her faithful Margaret, there were none, no not one human being to whom she could look up to for assistance, in this perilous and trying hour.

Overpowered with fatigue she sunk upon the ground, unable to proceed further. "My kind Margaret," said she, "you have not forsaken me; you have been good to me above all my friends; I am unable to proceed, and I feel that I owe it to your friendship to advise you by all means to save yourselves by flight."

"What!" exclaimed Margaret, bursting into tears, "what! leave you my dear suffering friend, in the hour of your greatest need, alone in this wilderness! O no, never, never! I will remain with you, whether it be for life or for death; it never shall be said that I have abandoned you in such a peril as this."

"Amiable friend," said Wilhelmina, straining her to her bosom, "we are not alone; I feel that my HEAVENLY FATHER is present with us; I experience the sweet communion of his Holy Spirit comforting my soul, and have the assurance that he correcteth me for good; and it is said, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."

"Indeed," replied Margaret, "I know that you have always put your trust in Him; and truly, in whom else should we, or could we, put our trust but in Him, since all else hath forsaken us."

The approach of the straggling Indians was now audible--escape was impracticable; and in a few

minutes Wilhelmina and Margaret were once more the prisoners of their savage foe. "Thy will be done, O! heavenly Father," said Wilhelmina, and she unresistingly suffered herself to be again bound with her faithful friend.

The party of Indians who had recaptured our fair fugitives, were not of the religious or praying Indians of Cahnuaga, but a parcel of lazy, skulking fellows, who had separated from the Adirondachs and Quatoghies, and attached themselves to the former for the sake of obtaining indulgences in rum, of which the French traders usually supplied them in exchange for fur and other peltry. They were the deadly enemies of the Mohawks, and their faithful allies the Dutch; and being now out of the sight and hearing of the Cahnuagas, they were resolved to wreak their vengeance on these innocent and helpless sufferers.

They came therefore to the speedy conclusion, that as there was a possibility of their being either joined by the praying Indians, who dared not permit them to destroy the lives of the white prisoners, unless condemned by the Council of the Nation, or that they might be pursued by the Mohawks on hearing of the destruction of Schenectady, in which case the prisoners would be a hindrance to their march, it was absolutely necessary to inflict upon them the usual totures then in practice among them.

For this purpose they collected a large parcel of dry brush wood, and selecting two sturdy saplings, they proceeded to secure Wilhelmina to one and Margaret to the other sapling, placing them with their faces toward each other. They next piled the brush wood closely around them, during which ceremony they continued humming, in a low tone, the favorite parts of their most celebrated death song.

In the agony of soul into which Wilhelmina and her companion were thrown by this awful preparation, speech and utterance had been suspended; they

were engaged in ardent and solemn prayers for the reception of their spirits among the beatified.

The awful spark is now seen to issue from the collision of the flint and steel—the touchwood or punk is seen to smoke, and the destroying match is seen to be in a blaze. Our sufferers could see no more; they shrieked farewell to each other, and closed their eyes upon all worldly objects, while they continued to hold fast that confidence with which heaven had inspired them, and which in his mercy He had determined should not be taken from them.

A solemn silence, equalling the stillness of night, now succeeded to the hum and bustle of the horrid preparation. Two Indians were slowly approaching, one to each pile with the blazing torch. The remainder were impatiently waiting the kindling blaze to commence their dance around the victims.

In that instant a voice burst upon the ears of the savages that sunk upon their hearts, and threw them into a dreadful consternation! The next instant beheld Conrade, and his noble cadets, in the midst of the enemy, dealing their heaviest and deadliest cuts with their hatchets.

The torch bearers alarmed, threw their torches on the pile and fled. Conrade perceiving the pile, but unconscious who the victims were, requested the sachem and his friends to keep the remaining enemy employed while he, with Garangula, would endeavor to save the unhappy prisoners from the fire which had now began to blaze. Rushing therefore with speed to the fearful piles, these noble youths began to tear away the brush wood. Conrade happily succeeded in saving from the flame the being dearest to him upon the earth; and when he had cleared away a sufficient parcel of the brush to recognize, in the victim of savage cruelty, his adored Wilhelmina, he uttered a shriek of horror, mingled with exultation, and repeating the name of Wilhelmina in the most frantic accent, recalled her to life and to happiness; but

Conrade in turn became insensible to her endearing answer. He was unconsciously, but mechanically employed in removing the least and last particle of combustible matter from the sapling; he saw his Wilhelmina in danger of the fire; he saw her bound to the tree; it overwhelmed his heart, and he became insensible to the shouts of victory behind him, and to the sound of the tongue which uttered to him—"Dearest Conrade! Heaven hath given you to my prayers." The next moment he mechanically cut the bands which had secured her to the sapling, and rushing into each others fond embrace, they were prevented from falling to the earth by the timely assistance of the sachem, who supported them in his arms.

The report of several muskets were heard near the scene of action, and just as Garangula had succeeded in joining Margaret to her friends, the voice of Rawlee was heard extolling Louis the XIVth for humbling his subjects wherever he gave the command. "Did you ever see a Frenchman bow lower than I made the rascally Macquas bow, at the pulling of my trigger? But what is all this," said he, on arriving at the group that were surrounding Conrade and his Wilhelmina. "Ah! this is another kind of warfare, of which poor old Rawlee is as ignorant as ever his friend the sachem was of it."

"Aye," retorted the sachem, "it is not too late yet for either of us, for we have neither of us as yet passed our little climacteric. But let us think of some method for restoring the exhausted spirits of these excessively overjoyed friends."

"True," replied Rawlee, loosing his pack from his back, and handing his musket to the sachem, "I have a bottle of real old Jamaica, which I have posted from Albany to Montreal and back again many a time within the last twenty years. I keep it as a cordial, and I think it will prove a valuable one on this occasion."

"I wonder the Indians had not smelt it at your

back, and pursued you like a pack of wolves to obtain it."

"Hang the Macquas," replied he, "it was too precious a drop for their foul stomachs; common West India is good enough for them varmints; and I took good care to conceal this precious liquor in a Buffalo skin cover." He then pulled out the noble beverage and applying to the lips of Wilhelmina the mouth of the bottle, he said, "Come lady, drink to the better acquaintance of yourself and your noble deliverer."

The smell was of itself sufficient for this delicate female, and the quantity of a spoonful for her deliverer, both of whom awoke from their lethargy of emotions to the solid and substantial certitude of happiness. Their first act was that of humble, hearty and sincere thanks to the Author of all good; their next, the equally sincere thanks to the brave associates of Conrade.

"Be ever thus grateful to the Supreme," said the sachem, "and you will ever find him mindful of you in all your troubles. Surely this day hath he manifested to you all that he has been graciously present in the time of your greatest need. He indeed appeared to have witheld your deliverance to the last moment; but it has been doubtless done with the view to convince you that 'all things shall work together for good to them that continue patient in well doing.'"

Conrade having recovered sufficient command of himself, was called aside by one of the cadets and informed of the death of the brave young chief Oghiogh-sheh, who nobly fell in struggling with three of the hostile Indians; and proceeding to the fatal spot he there beheld this valiant youth lying covered with wounds, his right hand still grasping the war hatchet, and his left the hairy tuft of the last assailant. His three antagonists were lying inanimate beside him.

"Thou hast nobly, but untimely fallen, my brave

friend," exclaimed Conrade. "Thou hast sealed thy friendship with thy life. Alas! what remains for us now but to honor thee in thy death, as we loved thee in thy life. Oh, that thou hadst been spared, that my joys of this hour might not have been mingled with grief!" And turning to his brave associates he said —"Prepare a litter for your noble chief, and let us convey his remains to the village, where he shall receive the military honors due to so valiant a soldier."

While the brave cadets were preparing a litter of staves, covered with the bark of the elm, the guide had spread before the half famished prisoners a roll of wheaten cake, some cheese, and a trencher of dried grapes which he had obtained at Montreal; and water having been procured by one of the cadets, the ladies were at length prevailed upon to taste a little of the old Jamaica, mingled with the water, which proved indeed a refreshing cordial to them both.

Rawlee appeared more than usually attentive to Margaret, requesting the sachem to attend to the lady Wilhelmina. "This Jamaica," said he to the former, handing her a cup full of the mixture, "was imported from the West Indies by the Dutch West India agents, in the year 1606; a small cask of it was sent as a present from them at New Amsterdam, to the good Peter Schuyler of Albany, from whom I obtained it as a cordial in case of sickness; but thanks to 'the sweet little cherub that sits up aloft,' I have never had occasion to use it until this hour; and I am heartily glad that it is likely to prove a valuable cordial on the present occasion. Come, madame, don't be sparing of it."

Margaret returned the civilities of the guide in a becoming manner, and handing him the cup, after having tasted the contents, assured him that she had taken a sufficient portion to rally her late sunken spirits.

The party having refreshed themselves, were now preparing for their march homewards, the cadets

having previously cut upon the barks of several trees the usual hieroglyphics of their engagement, success and march towards the castle, in case the main army should pass that way, to prevent their further pursuit of the enemy.

It is worthy of remark in this place, that when the Indians of the Five Nations are going on an expedition, that they are accompanied several miles, or at least to the nearest river, by the squaws, who carry their old clothes, while the men are dressed in all their finery. Here they exchange their new for the old clothes, and the squaws carry back the best clothing to the castle, where they are laid up until the return of the warriors. "But before they go from this place, where they exchange their old clothes, they always peel a large piece of the bark of some great tree; they commonly choose an oak as most lasting; and upon the smooth side of the wood, they, with their red paint draw one or more canoes going from home, with the number of men in them paddling, which go upon an expedition; and some animal, as a deer, or fox, an emblem of the nation against which the expedition is designed, is painted at the head of the canoes, for they always travel in canoes along the rivers which lead to the country against which the expedition is designed, as far as they can.

"After the expedition is over, they stop at the same place on their return, and send to the castle to inform their friends of their arrival, that they may be prepared to give them a solemn reception, suited to the success they have had. In the mean time they represent on the same, or some tree near it, the event of the enterprise, and now the canoes are painted with their heads turned towards the castle. The number of the enemy killed, is represented by scalps painted black, and the number of prisoners by as many wythes, (in their painting not unlike pot-hooks,) with which they usually pinion their captives. These trees are the annals, or rather the trophies of the Five

Nations. I have seen many of them, and by them and their war songs, they preserve the history of their great achievements. The solemn reception of these warriors and the acclamations of applause which they receive at their return, can not but have in their hearers the same effect in raising an emulation for glory, that a triumph had on the old Romans."*

The remains of Oghiogh-sheh, being placed on the litter, four cadets supported it by the direction of Conrade and the guide. It was followed in mournful silence by the cadets, who occasionally relieved those who were conveying the body. Conrade and the sachem supported the yet feeble Wilhelmina, and Rawlee gave his brawny arm to Margaret.

We will now leave the noble procession slowly advancing toward Canajoharie, and learn what has been going forward in that important village.

* Colden's History of the Five Nations, Vol. I. p. 8.

CHAPTER XII.

"Here undisturbed, he mused on things above,
And praised amid his works the God of love;
To Him his voice arose with morning's light,
And when above his lonely hut at night
The wind made solemn music in the trees,
God came down walking to him in the breeze,
And brought him chasten'd joy."

"Well father, what think you of the sachem?" said Adelaide, after the warriors had gone forth to battle, and they were left alone in the castle.

"That he is an extraordinary Indian," replied the Chevalier Du Bourgh, "and I verily believe that if he is not altogether, he is at least, almost the Christian."

"And why not altogether dear father?"

"Because, my darling, he is not enrolled among the members of holy church, which you know is one of the requisites with us, for considering the true character of christians."

"But this is a requisite only among men; it is of human tradition and custom; for on this point the sachem has fully satisfied me that holy church is a building not made with hands: for it is written, 'Know ye not that your body is the temple of the Holy Ghost.' Again, 'Ye are the temples of the living God!' And that I might not remain in any doubt on this subject, he quoted several passages of Scripture, to prove that it was holy men and holy women of all kindreds, tongues and nations, of all sects and of all denominations of sincere believers, that constituted the Holy Catholic Church; so that it is not confined to any one sect or denomination; nor does it apply to the temples or edifices, but to the sincere

worshippers who assemble in them for holy purposes.

"It is plain from the following passages, that the building or edifice is not intended to mean the church; for we read, Rom. xiv. 16, 'The church of Christ salute you.' Acts ix. 31, 'Then had the church rest,'—xvi. 5, 'So were the churches established in faith.' Again, Rev. ii. 7, 'Hear what the spirit saith to the churches.'"

"What objection, then, can he possibly have to become one of our communion? For if he admits that the church is constituted of true believers of all sects, does he not by that admit us, as constituting a part of the true church?"

"He does verily admit that the denomination of christians originally styled catholic, was, and still is, the true church; but he peremptorily denies that this church is confined to any particular sect in preference to another, and that for the following very obvious reason—'Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him,'" Acts x. 34, 35.

"Truly these were the words of holy St. Peter, and I cannot but acknowledge that the construction which this sachem has put upon them, is, to say the least of it, a very charitable one; and hence it appears reasonable to my mind, that our priests do greatly err in their denunciations against other sects of professing christians, condemning them as heretics and unbelievers, merely because they are not within the pale of our particular church."

"Truly my dear husband," said Madame Du Bourgh, "we have been long enough the dupes of the designing priests of that church, and I am strongly inclined to the opinion that if we were properly to investigate the subject, we should agree with this wonderful sachem in considering the true catholic church to consist of true believers of every denomination."

"I confess indeed, that I have had many doubts as

to the assertion made by our ecclesiastical governors, that the present practice of the church is the same with that in the early apostolic ages; or in the days of our Redeemer's sojourning in the flesh among us. The truth is, that the church of Christ is a church of peace, whereas the practice of our governors, is that of war and blood."

"I wish, my dear father, you could hear the sachem's remarks upon the present state of our church, compared with what it was in the days of holy Peter and Paul, I am sure you would join me in saying that he has done ample justice to our sect, and you will award to him, with me, the credit of being candid, honest and sincere in all his remarks, and truly charitable in all his opinions on religious creeds."

"I had designed drawing him into such a discussion, when the horrid news of the destruction of the Dutch village was announced to us. And, bye the bye daughter, I thought that the sachem was too pious a convert to take up arms, in defence even of his own life."

"O, no, my dear father, he entertains no such rigid notions as these; and although in his cave at the hermitage he is surrounded with dangers of invasion from the hostile tribes, he has taken no pains to guard himself against these; yet I have heard him declare, that there are occasions in which it were righteous to draw the sword and to defend the lives, the liberties, and property of his countrymen. The present occasion is doubtless one of that character; and one," added she, with a blush of crimson, "on which the happiness of my brave deliverer depends."

"I hope," added Madame Du Bourgh, "that this noble youth may be successful in rescuing the object so dear to his heart; indeed from all that I can hear of the Lady Wilhelmina, she is richly deserving so heroic and so constant a companion."

"Indeed, my dearest mother, I can cordially join in your hopes and commendations; and though I will

candidly confess, that until I knew the heart of Conrade was attached to another, I had cherished for him a sentiment of the most refined attachment, and had suffered this attachment to increase, under the delusive hope that it would, on more intimate acquaintance with each other, have been reciprocated. But now that I am convinced he had already devoted his heart to the amiable young lady you have mentioned, I have, not however without severe struggles, subdued to principles of the most exalted friendship, those of my former attachment."

"Daughter, I rejoice to hear you say thus much on a subject which has caused me no little uneasiness," said the Chevalier, "for I am of opinion that a true woman cannot change her love; she is slow in yielding her affections, but when intimate acquaintance, by displaying the merits of her lover, has confirmed her esteem; when she feels assured of a reciprocity; that the passion of the object beloved is sincere, and his intentions honorable, then indeed she yields her heart in sweet confidence to his truth; her understanding relies on his judgment, she feels a trusting, nay, almost sacred dependence on him, and for her, the whole earth holds not his equal. In the present case, however, you have mistaken gratitude for love, and friendship for esteem. You beheld, under circumstances whose poignant effects deprived you of the ability to reason, a noble youth as your deliverer; and the first emotions of your heart were those of gratitude. And before the storm of mind had been subdued, you again behold this youth braving every peril to save us from the torturing stake, and your admiration of him increased with every increasing thought, and confirming your heart of his friendship. It is evident, therefore, that the love, if love you choose to term it, which you considered yourself as entertaining for this deserving individual, was not of that class which I have just described, and which does not change."

"Well, then, my dear father, I am willing that what I considered to be the effect of love, should be termed gratitude or friendship, and I hope you will allow, that these may be as durable and as unchangeable as genuine attachments are."

"Certainly, my child, and I am well convinced, that if your acquaintance with Conrade had become more intimate, and your interviews with each other more frequent, previous to your having discovered his prior engagements; the friendship or grateful feelings of your heart, would in time, have ripened into love of the most ardent and sincere kind. It is, therefore, providential that you have seen less of him; and as an unequivocal proof that your heart had not yet been made to feel the effect of love; you acknowledge to 'have subdued to principles of the most exalted friendship, those of your former attachment.'"

"I am happy in being thus convinced; and I am certain that I can henceforth behold that excellent youth with a confidence void of confusion; and I think that I shall cheerfully receive among my choicest companions, the lady Wilhelmina."

Madame Du Bourgh expressed the hope that they would become attached to each other with the sincerest friendship; indeed, she had no doubt of it, from the character which the young Indian princess had given her.

"Indeed, mother, I expect that Manima and myself will be rivals for her friendship."

"Yes," said the Chevalier, with a kind of harmless irony, "as you have both been for the esteem of her lover."

"Dear father, this is severe, after my hearty confession; and I won't confess any more for a whole week," said she, throwing her arms around his neck, and kissing his cheek.

"But here comes the young princess herself, I will get her confession next, and I can then afford you a week's remittance."

Adelaide was soon in the arms of her friend, "What do you think my father hath been accusing us of?"

"Of nothing improper, I am satisfied," said she, courtesying to the Chevalier and his lady.

"I will be my own accuser. Come, then, and let me prefer my charge against you," said he, taking the hand of Manima. "I have accused you both of being rivals for the esteem of the young Baron."

"The esteem of the Baron, is a treasure worth the possessing," replied she, "and I am sure the lady Adelaide, like myself, feels happy in being numbered among his friends."

"And you are not jealous of each other?" continued the Chevalier.

"Why should we be jealous? We have each the assurance of his esteem; and with that we are satisfied."

"But if circumstances were not as they are, and the heart of the Baron was free to be disposed of to the highest bidder, and he would decide in favor of one to the exclusion of the other, would there be no 'pulling of caps' on the occasion?"

"You have supposed a circumstance, my dear sir, which does not, and I sincerely add, I hope, may never exist. There is, therefore, no danger of our 'pulling of caps,' and as circumstances are, it would be ridiculous in either of us to envy the other the enjoyment of a friendship so equally shared between us by the amiable Conrade."

"Well, well," said the Chevalier, smiling, "I am proud to learn that there is no danger of a breach of friendship between you and my little pet there; for truly, my sincere wish is, that the friendship which has been formed between you, may remain undisturbed through life."

"You know the holy constancy of woman, my dear father; that will secure our friendship in accordance with your wish, and our sincere intentions."

This agreeable chit-chat was interrupted by the entrance of Hans Deidrich, who announced the arrival of "Shquire Stuyvesant fon New Amshtertam, mit tisbatches for de Paron Gunrod."

Manima, apologizing for her absence, hastened to communicate the intelligence to her mother, during which, the Chevalier inquired of Hans, "who and what was the person and character of the present visitor?"

"Vy," said Hans, "he is un riche marshand fon New Amshtertam, unt ish reladet do de Guvernair, unt do de lade Shquire Kieft; unt he ish won fon der agehents fon der Dicker Wost Indean Compfany; unt he ish pesites, un very fine shentlemans for un Dickerman. How I war wish mine tear letal chup, mit te laty Wilelmine war here; day wol machen uns laffen all de dime, apout de shaunt to Rockaway; put I wol co unt pring him along mit, unt his pleck mans Gato, do der castel."

In the interim, Manima returned with the request of her mother that the Chevalier would be kind enough to wait upon the stranger; and in the name of the Five Nations to welcome his arrival, and to invite him to a residence in the castle.

The Chevalier found several of the aged warriors at the gate of the castle, together with the Frenchmen, his late fellow prisoners, awaiting the message from the castle. They repaired, therefore, to the river, for the purpose of escorting that gentleman according to the etiquette of the nation.

Hans remained long enough to repeat to Manima what he had related to the Chevalier and his family, adding, "dat he var neffer more schkaud in his life, dan ven de Shquire called his pleck man Gato fon de ganoo; he var shure it var der tivel of de cup fon der pleck pear, dat hat shqueazed his letal chup almost to det on der Creenwood Eiland. Unt I war opliged to laffen when I seet how he var fritened at de site of der Inchins; unt I must co and see um to der castel,"

so saying he sped away to join the procession in their solemn march to the landing.

"That is a strange character," said Adelaide, when Hans had left the apartment, "I could not understand one word in ten of his utterance. He certainly speaks a language difficult to be understood by any but his intimate acquaintances."

Here Manima explained his conversation, and also gave an abridged account of the bear adventure on the Greenwood Island, which excited the laughter of Adelaide and Madame Du Bourgh, at the expense, however, of the unfortunate Hans.

The Chevalier, in company with the old warriors, now ushered into the great hall of the castle, Mr. Stuyvesant, who was introduced in form to the Queen, her daughter, and the rest of the ladies respectively. Hans remained at the entrance with Cato, the bearer of his master's portmanteau, and the looks of the terrified black, in the midst of so many surrounding Indians, both male and female, were truly expressive of surprise and terror. The Indians, also, in their turn, were equally surprised at his color, and could not be persuaded that he was any other than an Indian painted black, for some special purpose, and of this they intended to satisfy themselves the first favorable opportunity.

Mr. Stuyvesant was the bearer of despatches from the Governor of New Amsterdam to Baron White, convening the assemblage of the general council of which he was now an important member, to take into consideration the best means for defeating the designs of the French and their Indian allies, in their contemplated descent upon Schenectady, Oranienberg and New Amsterdam. The intelligence had been, however, received too late, as we have already seen, and Mr. Stuyvesant had arrived at Oranienberg, at the very time of the destruction of Schenectady, and found the inhabitants of the former place packing up

in great haste and confusion, resolving to desert it and retire to New Amsterdam.

Having ascertained the melancholy fact of the murder of his relatives, and the captivity of the Lady Wilhelmina, and that the noble Baron had accompanied the Mohawk warriors in pursuit of the enemy, he conceived it proper to repair to the castle at Canajoharie, where he would be ready to receive the Baron on his return, and discharge the duties of his mission.

Previously to his leaving Oranienberg, he had, out of respect to his murdered relatives, apparalled himself in deep mourning, and in that dress was introduced to the Queen and her suite at the castle. His reception was even beyond his most sanguine expectation; for the sachem, who had resided near the courts of England and France long enough to distinguish between the necessary and customary etiquettes of both courts, had not been deficient in communicating to their Indian majesties, his successors, and their attentive children, the most essential forms for receiving ambassadors and other official characters, in the style adapted to their respective ranks.

The graceful and easy manner in which her majesty, as regent in the absence of the chief king, received Mr. Stuyvesant, and the elegant addresses of Manima and Adelaide, who supported her as her maids of honor, so charmed this intelligent gentleman, that for a moment he considered himself as in the presence chamber of the royal Stadtholder of Holland, and bowed with a reverence to which he had not been accustomed since his arrival in North America.

The Queen assured him, by words that were too sincere to be suspected as mere court phrases, that he was most cordially welcome to the castle of the king of the Five Nations, and as a proof of the esteem with which the nation entertained for their allies, he, as their messenger, should reside in the Baron's apart-

ments during his stay, where he should be served daily from the royal table.

"Your majesty overwhelms me with kindness," said the messenger, "a kindness which increases my obligation, from the sincere and unequivocal manner of its expressions."

"We have been taught," replied the Queen, "to receive our friends with an honest sincerity which admits of no misconception. You are, therefore, to consider yourself at home, while you remain in the castle of the Mohawks."

"With your majesty's permission," added the Chevalier, "we should be gratified by having Mr. Stuyvesant added to our mess."

"The air is not more free," said the Queen, "than is that gentleman to determine for himself."

The preliminaries being all settled, the messenger requested leave to attend to the deposit of his portmanteau in the chamber allotted to him, the Chevalier kindly offering to conduct him. Mr. Stuyvesant with one of his politest bows, which at that age was termed the bow entout, as it was intended as a respect to all present, retired to his apartment.

The Queen, and Madame Du Bourgh, also withdrew, for the purpose of superintending the preparations for entertaining their honorable guest.—And for the information of our European queens, should any of them read this book, I take leave to add, that the native queens of North America, at this period, were not above attending to the domestic concerns of the household, but would even go so far as to plant and hoe their own corn; and that for this best of all reasons, that their consorts, for ever engaged in hunting or wars, were either unable or unwilling to cultivate the soil. Hence, if the women also neglected to cultivate it, they were likely to suffer for the want of bread. Indeed, it is a marriage covenant made between the man and wife at the ceremony; that is to say, when any two are disposed to marry, Adam presents his in-

tended Eve with a shoulder of venison, and if she approves of Adam, she gives him an ear of corn in exchange; they are from that moment man and wife.

Now the meaning of these, substantially, are thus translated by my learned friend, Mynheer De Liebenshtein:—"Eve, you seem to be desolate, you have no hunter to find meat for your corn; you must, therefore, eat dry bread, and that is a hard and dry case, Eve. Will you have this shoulder of venison? If it please you, you know the terms upon which you can always have a little meat to your bread." Eve receives the venison, and gives in exchange an ear of corn, with which she adds: "O! Adam, meat is sweet when there is a little bread added to it; but without bread, what is meat? It will soon become tasteless and insipid; and without woman, what is man? A poor, solitary being without an helpmate; and now, Adam, you know the terms upon which you can always have a supply of bread to your meat." The marriage ceremony is thus ended, even as briefly, if not more brief, than was that of Hans Deidrich and his dear little chubb. But to return.

"Manima," said Adelaide, as soon as they were alone, "what think you of our new inmate?"

"That he appears to be what the sachem has taught me to expect, an accomplished gentleman."

"Your sachems instructions, and his pupil's application of them, appear to me perfectly correct; and the person and address of Mr. Stuyvesant, correspond precisely with the character which I have read of the finished gentleman. What a charming contrast there is, with his fair skin, enveloping a pair of sparkling blue eyes, fringed with light eye brows, his light flaxen hair so tastefully curled at the sides, and bagged in black silk, surmounted with black roses; and his suit of mourning. I declare he makes a charming appearance, and I augur that he will prove an agreeable companion during the absence of our young friends."

"Of that there can be no doubt," replied the princess, "for Mr. Stuyvesant, as I have been informed, is considered to be at the head of the beau monde at New Amsterdam, and such a gentleman cannot fail of being an agreeable companion any where."

At this moment a runner arrived at the castle, with the pleasing intelligence that the warriors had returned to their encampment on the eastern side of the river, where they would await the necessary preparations for their triumphant entry into the village.

Mr. Stuyvesant was for a while wholly forgotten by our fair friends, who almost confounded the runner with the number and rapidity of their questions. "Is the Lady Wilhelmina with them? Is her faithful Margaret safe? Is the great chief, his son, Conrade, the sachem, all safe?" and being answered in the affirmative, the joy of our young friends became excessive. Every individual at the castle, and indeed the whole village were now in motion, and preparations having been made for the grand entry of the victors, a runner was despatched to inform the Silver Kettle that his royal consort and her suit were on their way to manifest their joy on the happy return of his majesty and his noble warriors.

CHAPTER XII.

"Deck'd be his tomb with ever verdant bays,
And statues to the hero's mem'ry raise;
High on the splendid lists of deathless fame
Inscribe the patriotic soldier's name."

The Queen with her two maids of honor, having arrived at the gate of the castle, two aged sachems and two venerable warriors made their obeisance and headed the procession. Twelve young squaws arrayed in their finest attire, with their heads ornamented with feathers, and their wrists and ankles with various colored beads, neatly interwoven with threads, in the form of bracelets, and their faces highly daubed with red paint, followed the van. Next, her Majesty and the princess; then Madame Du Bourgh and the lady Adelaide; next, the Chevalier and Mr. Stuyvesant. Twelve more young squaws, decorated as the former, followed; and the rear was formed of the French and the remaining inhabitants of the village, who followed in regular order. Among these, the doughty Hans Deidrich and Cato, were not among the least conspicuous. Hans was overjoyed at the prospect of again meeting with his dear letal chup; for despite of his cowardly qualities, he was at heart an affectionate creature, and danger aside, there was no husband in the village that would venture more to serve his wife than would Hans.

The procession soon reached the river in view of the encampment of the warriors, who exchanged the loud and reiterated Yo-hah-hans! with the exulting inhabitants, and immediately commenced their passage across the river in their canoes. The remains of Oghiogh-sheh were first landed and delivered to his

parents, to be prepared for the customary national obsequies.

At the landing of the chief, in company with the sachem, Conrade and his lovely companion, a universal burst of joy evinced to them how truly, how sincerely welcome was their return to their friends. The Queen and her affectionate daughter, clasped Wilhelmina alternately to their bosoms, and introduced her to the Chevalier and his rejoicing family, as an acquaintance worthy their cultivation. Wilhelmina, supported by Conrade, recognizing her relation, immediately welcomed him and made him acquainted with her noble friend.

Congratulations, succeeded by offers of condolence, became now general, after which a procession was formed, which returned to the castle, amid the shouts and exultations of the inhabitants. The remainder of the day was given wholly to feasting and rejoicing. The next was intended for mourning and lamentation.

It has been tritely observed, "that old age is one of the most sturdy and incurable diseases," and I conceive that it may be as opportunely observed, that habits, and especially old habits, are as difficult of cure as age; at all events, despite of the arguments of their loved sachem, who had long and vainly endeavored to change the customs of the Five Nations, with regard to their religion and to their funeral rites and ceremonies, they were so obstinately wedded to their national habits, that it was a hopeless effort on his part, and he had abandoned the idea altogether, of effecting the wished for change, at least so long as the older warriors continued to prefer it.

The body of the lamented young chief was dressed in the most splendid manner that the abilities of the nation, and the remoteness in which they lived, admitted. He was equipped, as if preparing for a hunting excursion, with his buffalo skin cap profusely decorated with feathers, his hunting shirt and other

clothing corresponding. His belt was fastened around his waist, and his glittering tomahawk securely placed therein; a pipe, or calumet of peace was secured in his right hand, as an offering to the spirit of the winds, or Podar. There were also numerous strings of Wampum, which is the current money among the Indians. It is of two sorts, white and purple; the white is worked out of the inside or pearly part of the large conchs, into the form of a bead, which they perforate and string on leather. The purple is worked out of the inside of the muscle shell. These are wove as broad as one's hand, and about two feet long; and these they call their belts, which are given and received at their treaties, as the seals of friendship. For lesser matters, a single string is given.—Every bead on each string is of a known value, and a belt of a less number is made to equal one of a greater, by adding as many strings as constitute the most valuable numbers.

Beside these strings, numerous belts of Wampum furnished by his parents or their friends, were added, that he might, in his journey to Ronama, enter into alliance with the different tribes through whose territories he might pass. It is, therefore, evident that the Indians believe in a future existence, of some sort or other, which some have attempted to deny.

At the appointed time, the inhabitants began to assemble at the castle of Onughsowughton, the venerable father of the deceased, who received them in turn with a solemn but sincere welcome.

When the Silver Kettle arrived, every eye was turned towards him. He held in his hand an uncommonly magnificent belt of Wampum, which had been prepared for the solemn occasion by the princess Manima, assisted by the ladies Wilhelmina and Adelaide, and approaching the sonless parent he said: "Brother Onughsowughton, by this belt wipe away the tears from the eyes of your wife, whose son hath been killed in battle; comfort yourself for he hath nobly

fallen in a glorious cause. By this belt likewise, we wipe away the paint from our faces, for a great chief has fallen. The prop of the castle of Onughsowughton, has been cut down like the proud oak of the forest; but the Five Nations shall supply a son to the desolate castle, from among the prisoners they will hereafter obtain, when the strawberries shall be in blossom;" and giving the belt to the aged chief, he concluded with the following words, "this belt confirms my speech."

The body placed upon a litter prepared for the purpose, and supported by four cadets, was silently conveyed to the place of interment, followed by the parents; next to whom, Conrade and Wilhelmina, in whose cause he had fallen, followed as chief mourners; next the Silver Kettle and his family. The sachem and Rawlee, Mr. Stuyvesant with the Chevalier and his family, all followed as secondary mourners, and lastly, the French residents, and all the inhabitants, according to their customs.

The place of interment was a round hole, dug deep enough to receive the body in an erect position, yet with sufficient room to allow the deceased the chance of settihg down to rest. The deceased being placed therein, and his Wampum, pipe, and other articles deposited with the body, large timbers are placed across the hole, to prevent the mound of earth which they raise above it from pressing against the body. This may appear somewhat superstitious, nay, even ridiculous with some persons; it is, however, an historical fact, and the sachem has made it a request with his friends not to let any part of his body be pressed with the earth, lest he should experience a sense of suffocation. The wise and the good have had the same impressions made upon their minds, and they could not easily shake them off. Call it, therefore, what you will, it is a sentiment that exists with many persons, and these among the most pious.

The timbers having been securely laid across the

top of the hole, when the mound began to be raised, the sachem approaching the grave, in a tone of subdued emotion, pronounced the following short eulogy:

"My friends, we have beheld for the last time the remains of the brave chief whose body has been consigned to his mother earth. We have beheld him in battle defending his country's rights, and we had reasons for being proud of such a soldier. We have heard him in the councils of our nations, and rejoiced in him as a statesman. In his private life he has rendered himself conspicuous in the discharge of his duties as a citizen, and our nation were proud of such a son. But he has fallen—yes, nobly fallen, covered with imperishable honors. It hath pleased the Great Spirit to call his immortal part to himself, and in the words of a renowned writer, let us believe, 'that this is not the end of his life.' No, my fellow soldiers, it is now your Oghiogh-sheh is born, who dies in so much glory.

"To him who is alone able to raise this body in the last day, a glorified body, we solemnly commit our friend, in the humble faith of being reunited in another and better world, where we shall join a ransomed universe in the spirit of regenerated love, in ascribing praises to God and the Lamb, for ever."

Conrade approaching the disconsolate parents said, "Father, mother, I will be to you a son, and as far as circumstances will permit, I will supply the place of my late valued friend."

Wilhelmina, following the example of her noble lover, added, "It is but right, that as your noble son lost his life in bravely defending mine, that I should be adopted as your daughter."

The chief Onughsowughton embracing Conrade, presented him with the belt which the Silver Kettle had given as a pledge, and which was the proof of his proud adoption of our hero; while the weeping mother, Thurensera, embracing Wilhelmina, placed her

hand upon her heart, as a token of her joyful acceptance of their offer.

The mound being completed, the relatives and friends gave a last lingering look upon the solemn pile, and turning toward the village, measured back their steps in slow and noiseless silence.

"It is an awful and solemn scene, even an Indian burial," said Rawlee to the sachem, after they had arrived at some distance from the grave. "I dont know how it is, sachem, but I have always felt an unwillingness to be present at a funeral, ever since I was a child, and this unwillingness, spite of my reason, has grown up with my growth, and has been matured with my years. Indeed, so strangely has it influenced me, that I have thought, that if the thing were possible, I should not like to be at my own funeral."

"That is, indeed, a strange idea," replied the sachem, "but can be accounted for upon no other principles, than those of a lurking superstition, which is natural to most persons, although it seems to be latent or hidden, even from themselves. Yet it is, in fact, as I have seen asserted by some author on the passions and emotions, that superstition, along with these, constitute, each, their part of our nature; and whenever the imagination is unusually excited, it acts upon this principle of our natures, and we conceive ideas that are either delightful or terrible, in accordance with the previously existing state of our minds; and the imagination thus excited, and aided by superstition, induces the belief that the objects they have conceived, are indeed realities; while, in fact, they are nothing more than mere phantoms of the brain."

"I wish," said Rawlee, "that I could divest myself of this strange feeling or disposition, for I am satisfied that it is contrary to my reason; that is, I cannot be content under such feelings."

"I know of no other way than that laid down in the christian's chart, 'First seek ye the kingdom of heaven and his righteousness, and all these things shall be added unto you.' Possessed of love toward God, and faith in his dear son, you will obtain an humble reliance on the divine goodness, which will not fail, if duly improved, to divest your heart of every principle inimical to your peace."

"Well, but sachem, have I not heard you accusing the people who call themselves christians, of superstition, aye, gross superstition, in many of their forms and ceremonies?"

"Yes, truly you have; but my friend, there is a very material difference between those who call themselves Christians, and those who are possessed of vital and evangelical piety. The former content themselves with the mere form of godliness, and while they are indefatigable in their observance of the forms and ceremonies, deny the power; whereas, the latter attend not only to the form, but also to the power; they yield not to the superstition, but to the divine influence operating upon their heart."

"Sachem," said the Chevalier, who was an attentive listener to the foregoing conversation, "how can you prove that the heart is divested of superstition by a compliance with the conditions which you have named?"

"I do not mean," replied the sachem, "that the heart will be divested of the principle which I have shown is a part of our nature, but by embracing the truths of the gospel in sincerity, and becoming possessed of the power of religion, a power superior to all the opposing principles of that nature, all the principles that are inimical to our peace, are subdued, and among the rest, superstition. My friend will pardon me if I add, that the most important objection which I have formed against the religion of the Roman Catholics, as it is now exercised, is the excessive ignorance in which your laity are kept, and their fondness

for superstition, that are encouraged and practiced by the priests. Divest your religion of this, and cultivate the minds of your laity, that is the lower classes of them, and I will then admit that you will restore your church, if not entirely, yet as nearly as the abandoning of these anti-christian practices will admit, to its original or primitive apostolic purity."

"I cannot conceive," said the Chevalier, "how we can possibly divest ourselves of that, which you admit to be a part of our very nature."

"I did not say that we could divest ourselves of it, or of any other principle inherent in us; but the grace of God can and does enable the sincere convert to subdue the hateful influences of these principles, and to fill our hearts with such as are qualified to make us happy here and in eternity."

"It should seem, then, that you consider superstition as an anti-christian principle, and opposed to our happiness both in this and the next life?"

"I certainly do," said the sachem, "because it is not founded upon truth, but is a creature of the imagination. Let us refer to its effects in the early ages of the world, and then we shall perceive its tendency toward error; and since religion to be pure, must be founded upon principles of truth, as derived from the author of all truth, it must be obvious that every principle which is in opposition to it, must be erroneous; or in other words, are principles of error, and are consequently irreligious, and are hence inimical to our peace, in drawing us farther from the divine influence of truth.

"In the two most important sciences in nature, divinity and physic, this popular imbecility has been taken advantage of by the designing impostors of both. The great fault of mankind is their unbounded credulity. Whatever awakens the principle of fear in man, whether it be with regard to present or future punishment, or of present disease, induces him to seek the most immediate relief or deliverance with-

out regard to the means. Ignorant themselves, they are led to rely upon the promise of beings like themselves, but who are knavish enough to take advantage of their credulity. Fear and ignorance thus combined, are the natural parents of superstition, and I do most sincerely regret that there have been found men, who for the mere purpose of enriching themselves by these imbecile qualities in their fellow creatures, have assumed the holy garb of religion, and make a lucrative trade of dispensing relics and indulgences, for pecuniary considerations, extorting the last farthing from the poor deluded wretches, who are no more delivered from the offence for which the relic or indulgence has been obtained, than in proportion to their credulity, heightened by their imagination, induces them to believe.

"While in Paris, these things made an indelible impression upon my inquiring mind. I saw its fallacy and its evil tendency, and I reprobated the unholy beings who thus dared to traffic for the enjoyment of that which is alone the gift of God—vital and evangelical religion—and that, too, with the knowledge of that important invitation of our Savior, by the mouth of the prophet Isaiah, 'Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price."

The Chevalier groaned deeply.

"I perceive my dear sir," continued the sachem, "that I have affected you, I will, therefore, waive for the present the urging of these truths of the abuse of the holy religion of the Redeemer, and consider that of the healing art."

"I confess," said the Chevalier, "that these truths have greatly affected me, in making me sensible of the gross abuses to which I have myself submitted, and from the degree of credulity peculiar to my nature, have not only permitted to be practiced upon myself, but have given my countenance and approba-

tion to their practice upon others. You will add to the many obligations which I am already under to you, if you will resume this subject, when my entire family and friends can be present to enjoy the lucid reasonings which appear to me to flow from a heart, jealous of the honor of its divine Master and his holy religion."

"I hope," said Rawlee, "that I, too, may be permitted to share in the enjoyment of such edifying conversation."

"Unquestionably," replied the Chevalier. "But now, sachem, let us hear in what manner the physicians take advantage of this supersuitious credulity of their patients."

"If you allow me to preface my remarks by an appropriate qualification, I can have no hesitation in proceeding, because I shall then stand in no fear of giving offence, or of being misunderstood."

"Assuredly, you have the right to preface your remarks in the manner you have proposed," said the Chevalier, "but I am sensible you will not designedly offend in any thing you say, even without your proposed qualification."

"We are to accept it as an authentic truth, that the professors of both the sciences of divinity and physic, consist of two special classes. In divinity, there are the truly sincere, devout and holy—and the hypocrite. In physic, there are the conscientious and the selfish. The sincere priest has the love of God and the salvation of souls for his price. The hypocrite has no care but how he may amass wealth at the expense of his flock, and to keep up the appearance of piety. The conscientious physician is a believer also; and he regards not only the body, but the soul of his patients. The selfish cares neither for soul nor body, but how he can contrive his practice so as to accumulate a fortune at the expense of his suffering patients.

"I must now draw an inference from the foregoing

ervations, and it will show us why religion is at so an ebb in the world, and why the science of med- e is as imperfectly understood as it is at present. habits are contagious; and the truly pious chris- , in his intercourse with the hypocrite, whose spe- s deportment is calculated purposely to deceive, oo frequently led into error, and is induced to ntenance practices that are not essential, nor in- l necessary to salvation. Such has been the fate ne early christian church. But it is a consolation now, that although the present degenerate pro- ors, have burdened it with innumerable inconsis- ies, and gross superstitions, the religion itself is changed; nor shall the combined efforts of men devils, be ever able to change it. But the people changed, and the name of Christianity disgraced heir conduct, as the history of South America, that of my native country will show.

But to show the base advantages that are taken he ignorant and of the superstitious, by the pre- lers to the healing art, we may consult the writ- s of Hippocrates, Galen, Soranus and many others. m these we will readily ascertain that there is an ccountable propensity in the human mind, unless jected to a long course of discipline, to indulge in belief of what is improbable and supernatural, and is, perhaps, more conspicuous with respect to phy- than to any other affair of common life, both be- se the nature of diseases and the art of curing them more obscure. When, therefore, the system is ased, it excites fear, and this added to our igno- ce of the nature and cure, as we have already seen, duces superstition. Every disease, therefore, the gin and cause of which did not immediately strike senses, has in all ages been attributed by the igno- t to the wrath of heaven, to the resentment of ne of invisible demon, or to some malignant aspect he stars.

To the relief of these, the conscientious physician

directed his whole attention, on principles governed by reason or science. But as these were too honest to play upon the credulity of their patients, it afforded an opportunity for the selfish and designing to impose upon the unfortunate sufferer.

"The Arabians, who furnished the first physicians that are mentioned as such in history, believed that diseases were occasioned by the malevolence of evil spirits. The physicians conceiving the precious stones to be inhabited by good spirits, received them into their materia medica; and these stones, it is supposed were rather intended as expiations at the shrines of these offended spirits, than as natural agents possessing medicinal qualities. Galen complains of his patients being more obedient to the oracle in the temple of Esculapius, or to their own dreams, than they were to his prescriptions.

"The use of charms, amulets and incantations, are of very ancient origin. Nechepsus, an Egyptian king who flourished 630 years before the christian era, wrote, according to Galen, 'that a green amethyst cut in the form of a dragon surrounded with rays, if applied externally, would strengthen, the stomach and organs of digestion!' Josephus, in his Jewish antiquities, says 'that Solomon discovered a plant efficacious in the cure of epilepsy, and that he employed the aid of a charm or spell for the purpose of assisting its virtues. The roots of the herb were concealed in a ring, which was applied to the nostrils of the demoniac!'

"The Chaldeans and Babylonians, and according to Strabo, the Lusitanians or Portuguese, carried their sick to the public roads and markets, for the purpose, as Herodotus says, of conversing with travellers, in order to ascertain if they had ever before seen any person with similar diseases, and what were the remedies applied that were most efficacious and successful. It is, therefore, easy to perceive, that interested persons would convert these advantages which they

had over the ignorant and credulous to their own account. Hence the impositions practiced upon such, by the priests and priestesses of Greece, in the famous temple of Esculapius; who with Circe, in the ancient mythology, they declared to be the children of Apollo. These priests and priestesses, who were the guardians of the temple, passed themselves upon the credulous for the descendants of Esculapius, and assumed the name of the Asclepiades. The craft and avarice of these impostors, under the pretence of piety, were truly ridiculous. According to Philostratus, Plutarch and Aristophanes, they were ranked among the early physicians, who registered the diseases and cures performed in the temple, on tablets of marble. They prepared the remedies, gave directions for their use, and secured the reward, which was always given in advance. And that their avarice might not be suspected, they proposed to their patients to bring their offerings to the altar of the temple. As soon as the offering was placed there, the patient was directed to repose on the skin of a sacrificed ram, where they were to behold celestial visions, as soon as they were supposed to be asleep, the offering being dexterously slid into a bag and conveyed privately to their apartment, a priest clothed in the dress of Esculapius, imitating his manners, and accompanied by the daughters of the heathen deity—that is, young women trained to deception—entered and delivered a medical opinion accompanied with particular nostrums as remedies.

"We thus see in what manner the practice of physic commenced, and it is lamentable, that at this remote period, there are still numerous Asclepiades among the practitioners of this noble science; and any one who will be at the pains of reading the works of the ancient physicians, particularly Salmon's Doron Medicorum, Au Chirurgica, &c., who, although learned men, will find them to be deeply tinctured with superstition, and a great degree of imposture. And this circumstance, doubtless, led Voltaire to make the

following severe remarks against the profession.—He observes, that 'A doctor is a person who administers medicine of which he knows but little, in diseases of which he knows less.'"

"There is a profession," said the Chevalier, "which you have not noticed."

"You mean the law, I presume?"

"The same."

"Alas!" sighed the sachem, "in this science I have seen enough in Europe to satisfy me that its professors were justly denounced by him who knew the secrets of all hearts. I need not, after that, add any expression of my own, and shall, therefore, leave them as I found them; not, however, without the wish, that they might become hereafter more conscientious and consequently more honest; and with this wish, I shall conclude my remarks upon all impostors, either in divinity, physic, or law.

CHAPTER XIV.

"Who can such woes relate without a tear,
As stern Ulysses must have wept to hear?"

On the return of the party from the funeral, Conrade, consigning Wilhelmina to the care of his friends, informed Mr. Stuyvesant that he should be ready to attend to the business of his visit, at the castle of his adopted father Onughsowughton, on the morning of the following day.

Wilhelmina reluctantly parted from our hero, but satisfied of the necessity as well as the propriety of the measure, she took Mr. Stuyvesant's arm, who conducted her to the castle of the great chief, in company with the rest of the household.

"Cousin," said Mr. Stuyvesant, when they were some what out of the hearing of the company, "you have made a happy selection in having chosen the baron for your companion."

"To what do you refer," said Wilhelmina hastily, "not his lately acquired title and fortune, I hope?"

"By no means, my dear cousin. These, compared with his native excellence and dignity, are but trash. The fact is, that he was born a nobleman, and inherited from nature what fortune had for a long time denied him; but which she has been at last, from a sense of justice, obliged to award him."

"I told you," said she, "that it required only to know him to esteem him."

"O! yes," replied he, "I am certain, that if the impression which so slight an acquaintance has made upon me, should increase with our future intercourse, why really I shall be over head and ears in esteem

for him; and truly, if you had not been my relation, I should almost wish myself to have been in your place."

"Ah!" said Wilhelmina, "it is better as it is."

"Yes, yes—I'll be bound you think so; and indeed, my dear cousin, I think so too; for I anticipate a happiness for us both, in the contemplated union and relationship, which I am well convinced we should neither of us have enjoyed without it. Strange that he should be the only one of my sex that has ever made so warm an impression of friendship upon my heart, from his first welcoming look and expressions."

"I hope, for all our sakes," said she, "that these sentiments may be improved and matured to our mutual satisfaction."

"O! there can be no doubt of that, my dear cousin; and that we may be often together, I intend to purchase from the chiefs, an adjoining tract of land to that of the baron's; and then" ———

"And then, what?" asked Wilhelmina.

"Should I be so happy as to find a female as accomplished, as lovely, as obstinately faithful as——— a certain relative of mine"———

"Come, come, cousin! no compliments of that kind; they are both unnecessary and painful."

"O! but they are sincere. Indeed, there is no flattery in them."

"Have you not met with one in the flourishing city of New Amsterdam? Surely there are numerous young ladies of high attainments there."

"Truly there are, but I must confess that I have never yet felt a sentiment for one of these, beyond that of social regard; and if I happened to think or feel that there was something like a preference for my partner, as I was leading her down a contra dance, or while I was refreshing her with syllabubs after her fatigue, it all wore off before the next morning, and I felt as indifferent for her as for all the rest."

"You have, perhaps, never yet met with a kindred

soul, whose attractions would have rivetted you to them for ever."

Mr. Stuyvesant sighed deeply. "Yes, I have been in the company of two such souls."

"And never lost your heart?"

"O! yes, with the first I lost it, until I was informed she was deeply in love with another object. I then rallied all my powers, and succeeded in shaking off the little dangling tormentor, and took friendship to supply its place."

"But the second," asked Wilhelmina, "what have you done with that?"

"Why, of a truth, cousin, when I received the fatal look from her soul-subduing eyes, I threw mine toward the floor. I felt afraid to return her look, not knowing but she too might be deeply in love with another object, and that I should have the same painful task to subdue my attachment, as with the first."

"I sincerely hope you will be more fortunate in this latter case, and in the event of your being so, I shall certainly congratulate you for being in the true road to domestic happiness."

"That is," said Mr. S., "provided there is a mutual and equal reciprocity, and if not, why I would sooner take a trip to Lethe than be united to a cold, heartless and loveless companion for life."

"It is a pity," returned Wilhelmina, "that all marriages were not founded upon that only basis, reciprocity of affection. However, as you have determined on this for yourself, I think there can be no danger of your marrying one without it."

"No, never! with my own right and proper consent, I assure you."

The company having now assembled in the great hall of the castle, the conversation from being private, became general.

"It is my father's pleasure," said Manima, approaching her friend, "to send a deputation of sachems to Oranienbergh, to offer the sincere condo-

lence of the Five Nations for the late melancholy catastrophe at Schenectady; and to convince you, my dear lady Wilhelmina, how deeply he sympathises with you in particular, and his beloved allies, your countrymen, he has resolved on punishing this treacherous design of the French, in the most exemplary manner. He is now consulting with the sachem, and the Chevalier upon this subject, and the day after tomorrow is proposed for the deputation to proceed in canoes to that place."

"I feel very sensibly, my dear friend, the kind intentions of the valiant chief, your father; indeed, I may extend my grateful expressions to the whole nation, to whom we have been deeply indebted since our arrival among them, for their generous friendship and protection."

During this conversation, a message arrived from Conrade, requesting Rawlee to call at the castle of Onughsowughton, which he readily acceded to; and while our friends were listening with interest and delight to the solid remarks of the sachem, Conrade was devising the means for securing to this faithful Englishman a permanent home, and a competency for the remainder of his life. The intelligent Rawlee was gratified on finding that he was to be the steward of the baron's household; where he was secure of spending the evening of his days in the midst of these dear friends; among whom he promised himself the happiness of often enjoying the company and conversation of his esteemed sachem.

At the great castle, the family had surrounded the sachem, who, at the request of Adelaide, was about to deliver his opinion, as to the cause of the various habits and dispositions of the human species, and it was remarked, that during the delivery of this opinion, such was the silence of every one present, that the fall of a pin would have been heard. Conrade, accompanied by Rawlee, arrived opportunely, as the remarks were about to be made. Manima had taken

her stand on the right hand of the sachem, and actually appeared entranced during the delivery. Adelaide was fondly leaning on her shoulder, with her right arm encircling her waist.

"How sweet," said Mr. Stuyvesant to Wilhelmina, as he put her hand into Conrade's, "how enchantingly sweet is a friendship, such as we behold in those lovely maidens before us."

"Yes," replied Wilhelmina, they are about to enjoy a mental treat; or literally speaking, they are about to catch the droppings of the literary honey, that will proceed from the rich hive of which our amiable friend is possessed. It is to him they owe the foundation of their present friendship; for it appears to me he possesses the happy art of reasoning away every thing like envy or disaffection, and of establishing the most permanent esteem among all who listen to him."

"He is a noble character," replied Mr. Stuyvesant, "and from the little I have seen of him, I am inclined to think he would be an excellent example for many of our European christians."

The auditors being prepared, the great Eagle of the Mohawks commenced his opinions in reply to the inquiry of Adelaide. He observed, that next to the study of the Scriptures, that of man appeared to him the most important; "for it is evident," said he, "from the most rigid attention to the dispositions and habits of men, that they are influenced by a diversity of principles inherent in them, and that although these principles are frequently latent or concealed, and are hence neither perceived nor suspected until they have been called into activity by the irresistible impulse of some internal or external cause; we are authorized by a law of nature, evidenced in the lives and actions of most persons, and of which we are in possession of numerous historical facts in support of the proposition, to consider the whole human family as constituting a series of intelligences from the wisest and best, to

the worst and most ignorant, but between which extremes, we discover in the intermediate links of the universal chain of rational intelligences, all the varied passions and emotions, habits and dispositions of men, which thus considered, constitute a chaotic mass of the accumulated good and evil of our world.

"Without departing from the generally received opinion, of the original formation and character of the human species, and of degrading them by considering, as some have done, that they were originally aquatic animals of the fish genus, from which they passed into quadrupeds, and lastly into bipeds; we would consider them as we have found them, not only on our entrance into, and progress through life, but as we are correctly informed by the writings of those who have made the most faithful records of their predecessors from the earliest period of authentic history, who have always found them with few exceptions as we have done.

"By a reference to these we find, even in the earliest periods to whose history we can have access, that the human species have been always subject to, and influenced by certain habits and dispositions inherent in their natures. And it is possible, by a few trite examples to prove this position to the satisfaction of all; that is to say, that certain principles, inherent in the nature of one individual, though not perceptible in all, will, when excited to action in that individual prove its existence in all, or at least in every member of that community, possessing a principle correspondent with that in question.

"What stronger proof of this remarkable fact can we require, than that of Peter the Hermit? In the history of the Crusades, we read that this fanatic monk, who conceived the idea of leading all the forces of christendom into Palestine for the purpose of expelling the infidels from the Holy Land, ran from province to province, with a crucifix in his hand, exciting Princes and people to the holy war; and wher-

ever he came, kindled the same enthusiastic ardor for it with which he was animated.

"The Council of Placentia, where upwards of thirty thousand persons were assembled, pronounced the scheme to have been suggested by the immediate inspiration of heaven. In the Council of Clermont still more numerous, as soon as the measure was proposed, all cried out with one voice—"It is the will of God." Persons of all ranks catched the contagion; even men, women and children engaged with emulation in an undertaking which was deemed sacred and meritorious. Six millions of persons assumed the cross, which was the badge that distinguished such as devoted themselves to this holy warfare. All Europe, torn up from the foundation, seemed ready to precipitate itself in one united body upon Asia.—Nor did the fumes of this enthusiastic zeal evaporate at once; the frenzy was as lasting as it was extravagant. During two centuries, Europe seems to have had no object but to recover or to keep possession of the Holy Land; and through that period, vast armies continued to march thither annually.

"We perceive, therefore, that the principle of enthusiasm which had been excited in the mind of one man, who being impressed with the idea that the end of the world was at hand, and that it was necessary to repair to the Holy Land, to meet with Christ in judgment, and to expel the infidels, resorted to the measure we have described above, and that this exexcitement extended itself throughout all Europe, influencing six millions of souls with the same enthusiastic zeal with its projector."

"That is indeed a remarkable instance of the influence of principles, such as you have described," said Adelaide, "operating upon all of one nation; but what must be the principle operating upon infidels? Surely not the same."

"Although not the same, as to its outward character," replied the sachem, "it is the self-same princi-

ple, a wild enthusiasm which has been very improperly termed religious, but which proves the converse by the very acts which it authorizes; to wit—wars and the conquest and enslaving or exterminating of nations. However much men may plead in extenuation of the practice, as commanded of God, under the Mosaic dispensation, and that it was hence a religious duty, I contend that under the glorious dispensation of Christ, whose religion, as I have already observed, is a religion of peace, love and good will to all men of every nature; the continuance of such practices, are truly anti-christian.

"As a proof of the above, derived from infidels, let us only advert to the influence of superstition among the eastern nations, and see with what enthusiasm—yes, an enthusiasm falsely termed religion—thousands of self-devoted victims offer themselves as sacrifices to the idol Juggernaut! Again, let us consider the mistaken zeal of the Mahometans. But to come nearer to our own times, and within our own cognizance. We will barely descant upon the present practices of the people attached to the Roman Catholic Church; leaving the infidels, whose ignorance and superstition are some sort of apology for their practices, and see if we can find any just or reasonable apology for those practised by a society who boast of possessing the only true and evangelical religion of their Saviour.

"For instance, 'The treaties between nations commence with a most solemn avowal of good faith, in the name of the Father, the Son and the Holy Ghost! Great and mighty nations professing Christianity, maintaining a Church united most intimately with the government, enter into agreements under this awful sanction, and break them without the least reluctance, whenever a cabinet minister finds it his inclination, or imagines it his interest to cause a rupture. The sanctions of religion are little thought of; *but the* great object is to strike the blow with advan-

tage, before the adverse nation is on its guard, and while it is relying on the treaty.'

"Yet among persons professing Christianity, these measures are considered justifiable—are even accounted religious!—that Christians have no right to keep their faith with heretics and infidels! That it may be termed a political religion, I can readily admit, but I shall ever pertinaciously deny, that it is the holy religion of our Lord and Saviour.

"Another instance of political religion is conspicuous in the prevailing practice of rendering the emoluments of the church subservient to the minister, in securing him a majority, and facilitating what is called his principal duty—the management of the Senate. The Roman pontiffs, while in the rank of the inferior clergy, and even of cardinals, have exhibited the appearance of great piety, and a religious regard to truth and justice; but when advanced to the triple mitre, and become in fact kings, they have usually become perfectly secular in their public conduct at home, and in their connections with surrounding nations, and have pleaded in excuse, state necessity! But can any necessity arise to violate the eternal laws of truth and justice? Is religion a leaden rule that it may be bent and shapen by their hands to suit their particular purposes? It is evident that in such conduct, true religion hath no part; it is the effect of a dangerous ambition; of an unjustifiable selfishness, or of an envious disposition, that would subdue all nations to its own immediate control.

"Pope Julius the second appears to have been one of the very worst princes that ever reigned. He delighted in war, while he professed to be the representative of the Prince of Peace! He was guilty of oppression and injustice, and while he pretended to be feeding the sheep of Christ, gave himself no other concern, but how he might secure the fleece. Yet all his conduct was palliated by the politicians around him, from the plea of state necessity. Morality and

religion gave way to the system of political ethics, and he who ought to have blessed mankind, and to have preached peace, became their oppressor, despot and unrelenting murderer. I mention Julius only as a striking example, and hundreds may be adduced of the depraved system which rules cabinets, and which, for the gratification of the few, render the many miserable. No Machiavels can ever justify, in the eyes of God, or of men uninfluenced by corruption, any system of politics, however subtle and able, which for the sake of aggrandizing a nation, (an abstract idea,) much less of gratifying a court, renders all the individuals of the nation so to be aggrandized, poor, wretched, insecure and slavish.

"Believe me, my friends, that to be christians in the true signification of the term, we must be altogether different in practice and in profession, in heart and in soul, from the foregoing. We must be the followers of the meek and lowly Saviour: 'Who, though he was rich, became poor for our sakes, that we, through his proverty, might be made rich.'"

On the following day, the chief summoned the deputation to be prepared for their departure to Oranienberg, to offer the condolence of the Five Nations for the late massacre at Schenectady. They were, therefore, busily employed in preparing beaver skins and wampum for the performance of this national ceremony. Mr. Stuyvesant was closeted with Conrade the greater part of the day, examining the official papers and documents, which pertained to his great wealth and title, and which in fact, demanded his personal presence in Holland, that he might have those titles, honors and wealth confirmed, and himself legally recognized by the stadtholder and his states general, a kind of council or parliament.

It was agreed between them, that it would be proper to decline being present with the Lady Wilhelmma, while the ceremonies of the solemn condolence of the Five Nations was performing at Oranienberg;

that hence, they would defer their voyage south,
l the return of the deputation, by which time, it
; hoped, she would be better reconciled to her se-
: loss, and be thus enabled to visit Schenectady,
en the deputation, who generally buried the dead,
rendered its appearance less appalling to its visit-

This determination being communicated to the
ates of the chief castle, by Mr. Stuyvesant, a gen-
joy pervaded every bosom. And Wilhelmina
; not among the last to perceive that a kind and
siderate regard to her present situation, had actu-
l her beloved Conrade to suspend the high honors
which he was now called, for the alone purpose
reserving her from the melancholy scenes which
home of their infancy would present in its ruins,
the mangled bodies of her parents and friends.
l she was further gratified on learning that proper
ctions had been given with regard to their bodies,
t at a future time the necessary funeral rites were
e afforded them by her faithful and considerate
r.

CHAPTER XV.

"Oh love, imperious love! I feel thy power,
And strive in vain to rid me of thy yoke;
Thou hast chained 'thy martyr to his bed of straw,'
But when shall he be 'lifted up to heaven?'
And share those joys, unmingled with despair?"

The inhabitants had seen the deputation embark on board the little fleet of canoes for Oranienberg, and were slowly returning in select groups from the landing.

The Chevalier, his family and Manima, seemed chained to the sachem; they were only fully satisfied while enjoying his company and conversation. True, they properly appreciated the rest of the company, particularly Conrade and Prince Garangula; but whenever their excited minds were turning in quest of religious subjects, they looked to the sachem as to one inspired, and hence duly qualified to correct their former erroneous impressions, with regard to that which constitutes vital piety and evangelical religion.

But the sachem was soon called to discuss a subject not wholly foreign to religion, but of a complexion somewhat different—it was to descant on love; and the reader will perceive the wonderful art of the little blind tormentor, in shifting the affections from objects that are placed beyond the reach of lovers, to those that are within the limits of possibility; thereby verifying the remark, that "the heart when it absolutely loses hope, loses in part its pain," not perhaps in every instance, but in most; and where love is the passion, whenever a new object is found, that by any concurrence of circumstances becomes interesting, the *former* is presently forgotten; at least so far forgotten

as not to be remembered with the same restless and tormenting sensations."

The lovely Adelaide began to discover, soon after the arrival of Mr. Stuyvesant, that her father was correct in determining that which she had considered to be love for Conrade, to be indeed nothing more than friendship and gratitude, and she therefore readily concluded that she should run no risk of forfeiting her share of "the holy constancy of woman," were she even to love Mr. Stuyvesant; provided, however, she always continued faithful to her friendship and gratitude for her deliverer.

Manima, in renouncing her partiality for the same being, had resolved on devoting her life to the religion which the sachem professed, and although she had always entertained the most exalted opinion of his character, and was well pleased with his person, the idea of his being an object of her love, never once entered her mind; at least never once while she thought of Conrade in that light; but the moment that the certainty of Conrade's attachment being unaltered for Wilhelmina, despite of the insults received from her parents, was confirmed to her heart, then, indeed, she very prudently thought that if she could enjoy so much happiness from the instruction of the sachem at such distant intervals of time, she would certainly enjoy a greater share of happiness, if the instructions and the instructor were altogether her own.

"And why not?" she would say to herself, "he is a sachem—he has been a great chief, and has nobly resigned his titles for the purpose of living more closely to his religious professions. And I am no more than the daughter of a chief, elevated by his resignation, and might have been, but for his tender care and instruction, still groping in heathenish darkness and superstition. And surely," concluded she, "I owe him a great debt of gratitude, which even the giving him myself would not more than repay."

The brave Garangula, lost in his prospect of hon-

ent he had formed for Ad laide. He
o supply the place of th renowned
nd to qualify himself for th at import-
applied his mind assidu usly to the
adapted to that purpose. He was,
ompany his early friend t Europe in
pring; preparatory to wh ch voyage
as frequently engaged in giving him
le instructions for his cond ct and gov-
courts of Europe.

be supposed that this tran fer of affec-
ould be properly thus term d, lessened
he friendly dispositions an feelings of
he truth is, that it rath cemented
ely to each other, by unfol ing to each
undisguised state of their hearts, pro-
ents that ended but with eir lives.
th Mr. Stuyvesant, had tired after
resent abode of the forme in order to
xamination of the numero documents
the mission of the latte gentleman.
the states general had rece ed informa-
n on the part of England to establish a
England, in addition to that which
iously settled at Plymouth; and the
utch West India Company, on the re-
elligence from Holland, felt themselves
est against this measure, as an innova-
chartered rights. On the other hand,
ed descent of the French from Canada,
heir alarm, and occasioned Governor
e a general council for deliberating on
ounteracting the hostile designs of both.
having failed in the prosecution of their
than the destruction of Schenectady,
y having returned disheartened, there
fear from that quarter, at least during
ear, for the summer wa now far ad-
e winter would lock up their rivers

in ice and their forests in snow. The English were, therefore, the only enemies they had to fear, and these were at so great a distance, that it would be some time before they could be prepared to take possession of the land in question.

It was considered, therefore, proper, and particularly so on account of Wilhelmina, that their voyage should be postponed, at least until the necessary respect had been paid to the remains of her parents, and that a messenger should be despatched to New Amsterdam, to communicate these particulars to the Governor and Council. Rawlee was therefore appointed to be the bearer of these despatches, and Hans Deidrich was to accompany him to Oranienberg, where he was to charter a sloop and seamen for the voyage, and of which he was to be the commander.

During these political discussions among the gentlemen at the castle of Onughsowughton, a discussion of a more delicate nature was going on at the castle of the Silver Kettle, among the ladies, who it appears had concerted a scheme for drawing the sachem, to whom they now looked up as to an oracle, into an expression of his sentiments with regard to matrimony. They had, therefore, embraced the opportunity which the absence of the gentlemen afforded them, of gratifying themselves on this important topic.

"Sachem," said Manima, "we have been arguing on a subject, which next to religion, appears to us to be of the most important consideration. The union of hearts by marriage, we have heard you say, is calculated to increase the happiness of the human family; yet notwithstanding this, you add, that in your intercourse with civilized society, you have found marriage in general productive of the contrary effect, and that you had witnessed more unhappiness, misery and evil among married persons, than among others.—Now if this be the case, would it not be better to remain single always? Or as the apostle has said, by not marrying, we do better than well."

"There can be no more honorable state of the two sexes, than when properly united in marriage," said the sachem, "nor any that is better calculated to ensure their mutual happiness and felicity, provided the parties are qualified by experience, and a reciprocal regard sanctified by religion. I could occupy your attention for a month upon this subject, and yet not exhaust it, for it is one pregnant with happiness or misery to the parties. I cannot, however, undertake more at present than to make a general reply to your question, which seems to require the reason of the causes which render this state a source of disappointment, vexation and unhappiness.

"There are but few in the present age, that are at the pains of considering maturely the vast importance and the various obligations of the married state.—The great facility which has been afforded to youth of both sexes for entering hastily into marriage, has been one cause of the general neglect and inattention to the importance of it.

"To 'marry in haste, and to repent at leisure,' is but poor amends for the painful sacrifice that has been inconsiderately made, that of forging a chain which is to bind for life the interests and the happiness of two beings, who are in some measure incapable of appreciating the act which they are about to conclude, and which once concluded, is ever after irrevocable!

"Experience has proved to us, however contrary the theory, or unwilling the minds of youth to assent to it, that few men are qualified to reason correctly on such profound subjects, until they have passed their little climacteric; and after all, when they have been adding to their reason, the experience of years, even from that period until they reach their grand climacteric, they begin, as it were, only to discover of how much—yes of how very much—they have been ignorant.

"To consider this subject properly, it is necessary to enumerate the three principal inducements that

seem to govern the world in their marriages, which may be classed as follows;

1. Those that arise from a union of hearts founded on genuine love and esteem.

2. Those that are founded, not on genuine, but spurious love, urged from motives of interest or convenience.

3. Those that result from necessity, and are entered into with reluctance, by one or both parties.

"There are some other motives for contracting marriages besides the three foregoing; but those already enumerated are among the most frequent.

"It sometimes, though very rarely happens, that the parties have lived happily under each of these circumstances, but it more frequently happens that of those described in the second and third classes, their days and nights are spent in bitter reflections and painful retrospects.

"'You married me for my fortune,' says one, 'and now you treat me like a brute, while you are lavishing that fortune where it does not of right belong.'

"'I married you,' says another, 'from compulsion—merely to save your reputation—for I never loved you—but—' Alas! poor human nature!

"In those of the first class, there can be no such taunting reflections cast on either side. They can but say to each other, 'I married you for love, heigh ho!'

"To insure happiness in the marriage state, it is indispensably necessary that one or both parties should possess, 1. Vital piety. 2. Sound reason. 3. Judgment and discretion. 4. Prudence and moderation, and 5. A thorough knowledge of the frailties and weakness of human nature. To these I would add the most perfect and tried reciprocity of sentiment and attachment. There should not be even a difference in their religious sentiments or opinions."

"Alas!" said Adelaide, "if these are indispensable requisites in the married state to insure its happiness, we need not wonder at the great amount of unhappi-

ness that is to be every where found connected with it. But, my dear sachem, does not St. Paul advise wives to submit themselves to their own husbands? And does this not mean that they are to yield to the opinions of their husbands, for peace sake, although they may consider these opinions to be erroneous?"

"That would be a degradation of the sex, which although unfortunately existing, I cannot consider as founded upon truth. Freedom of sentiment, and the liberty of judging and acting from principle, is as much the right of woman as of man. Because the apostle you have named says: 'Wives, submit yourselves to your own husbands,' and the priest makes them promise 'to honor and obey,' does it give the right to vain, arrogant, self-exalted man, to expect servile submission and implicit obedience in all things and on all occasions, whether right or wrong? Forbid it, justice!

"But O! vain, unjust and ungenerous man, know ye not that in many things women are greatly your superiors? and in all things honorable are your equals at least? True they are said to be 'the weaker vessel,' which if indeed it were true, though I very much doubt it, they are on that very account entitled to your protection; and you are as solemnly bound to cherish them with your honor and love, as they are to honor you with theirs; and instead of expecting obedience from them in matters lawful and unlawful, if you are men of even common sense, you will be both proud and happy, in finding your companion ready on all occasions to assent to your reasonable expectations, and as promptly ready to reason with you on the impropriety of your unreasonable ones; nay, even to refuse her assent.

"The expectations and commands of genuine love are never irksome, and with what angelic grace does the fond wife obey—if the expression must be retained—the loving and reasonable husband! Not so with the slave of the haughty lordling, whose commands

are insolence and indignity offered to his equal, if not superior. And the insulted wife, whom his ignorance and folly would humble as a slave, knows herself to be his equal in the sight of heaven; and if for the sake of peace she submits to his haughty commands, it is with an aching heart and a wounded spirit; added to which is her bitter regrets, that instead of a tender husband and a manly protector, she is allied to an unfeeling monster—a human brute."

"You have drawn a dreadful picture of the married state," said the princess, with a heavy sigh, "and if these things are, it were indeed better, as St. Paul says, to remain single all our lives."

"The picture which I have drawn," replied the sachem smiling, "is truly a sombre one, but it has been sketched from real life, and applies only to improper matches."

"But we have been told," said Adelaide, "that even in matches of the first class, there has been found in some instances, considerable portions of unhappiness."

"This is commonly owing to some inconsiderate circumstance—a want of forethought in the offender; for I am convinced, that where there is a genuine attachment, the parties will never purposely do aught to cause a moment's unhappiness to each other.—Their whole desire is to see each other happy, and the true, rational and sensible husband, when he sees his wife happy, has no wish left to be gratified, because their loves and their happiness are mutual.

"Man prides himself on his superior knowledge to that of woman. If he indeed possesses a knowledge superior, let it be proven by his generous indulgence to her imperfections; and this the good husband studies to do. Is his wife in fault, he approaches her with love—he reproves her with a winning mildness sweetened with a smile, and convinces her by calm and dispassionate reasoning. O! ye married men, if the esteem and happiness of your wives be dear to you,

this conduct is a duty which you cannot with impunity neglect. You owe it to your Creator, to your wives, to your children, to society and yourselves, and to accomplish its performance is worth years of trial. Remember that one kind look, one smile, a single word proceeding from the lips of love, will do more in a moment towards reconciliation, than can be done in ages of anger and unmanly reproaches and resentments."

"I can readily perceive," said Wilhelmina, who had been absorbed in the importance of the subject, "that the requisites for rendering the married state happy, are both indispensably and essentially necessary, and I very much regret that some generous writer has not undertaken to write an essay on the subject, so that our sex might be hereafter apprised of the consequences of improper marriages, and the importance of obtaining a truly pious husband."

"There have been such writers," replied the sachem, "and these among the most pious; but such is the depravity of the mass of mankind, these most excellent writers, conceiving the improbability of succeeding in their attempts to make men just to their wives, have undertaken to address themselves to the piety and good sense of the latter, advising them in the language of the Scriptures, to submit to these indignities and oppressions of their husbands, not as a matter of right, but for conscience sake and the promotion of peace.

"Poor, weak and helpless woman! it appears as if it were your destinies—not I believe by the will of heaven, but by the cunning devices of man, who considers might as constituting right—that man should lord it over you, right or wrong. He may go abroad and be provoked to anger by those whom his cowardice prevents him from resenting in its proper place, and returning home to his innocent, unoffending wife, quarrels with her who he professed at one time dearly to love; and satisfies his desire of revenge, not upon

the individual who provoked him, but upon his bosom friend! Degrading act! Ought not his superior knowledge and his prudence, united to his profession of love, to have prevented this dastardly abuse of power? But O, precious woman, submit—be patient, meek, mild and forbearing, return not anger for anger, nor throw fuel on the fire. Submit patiently to the yoke you have unfortunately imposed upon yourself by marriage, and you will thus prove your superiority to man; added to which, you will enjoy the rich reward of an approving conscience through this life, and endless felicity in heaven."

At this important moment Conrade and Mr. Stuyvesant were announced. The ladies were suffused with blushes as these gentlemen entered the room.

Mr. Stuyvesant having cast his eyes upon Adelaide, concluded that he had never before beheld a more lovely being. His first impression was confirmed; and it must be confessed—excuse me, ladies, an author should tell the truth—she looked toward him with that kind of inquiring, and at the same time inviting look, which seemed to say—if he is pious, if he possesses the requisites which the sachem has enumerated as essential in a good husband, I should not hesitate to accept his proposals—that is, if he makes any—and this uncertainty served but to heighten her blushes, and to increase her confusion; which if this had not been the case, she might have read in the eyes of her vanquished lover, that he was actually making her these first advances of love.

As it was, the little blind tyrant—as he has been rather improperly termed, but I may be permitted to think rather the little tyrant who blinds the eyes of lovers—was playing a deep game in more hearts than one of the company. With respect to Conrade and Wilhelmina, let us 'imagine a happiness so perfect that pleasures would disturb—not increase it.' They had passed by those moments when their sick souls pined so painfully for one tone of each other's voice—

one look of that beloved face, that it seemed then as though they could not live unless these yearnings were gratified. They now heard each other's voice, and beheld each other's face with emotions of tranquil joy, without a pang between.

The sachem having retired shortly after the entrance of Conrade and his friend, Wilhelmina and Adelaide were both lavish in their praises of him. The elegance of his person, the nobleness of his mind, his unbounded attachment to and defence of the rights of woman, entitled him to their esteem and veneration; and Adelaide even expressed her regret that he had never married, for happy indeed must be that woman whose destiny it was to have such a husband.

It is said "that love, though it cannot live without some food, will most accommodatingly live on a little. The very mention of a name enshrined in the innermost recesses of the heart, will vibrate with pleasure to its sacred dwelling place, and when to this is added the praises of the beloved object, a chord is touched which rings ten thousand changes, each sweeter than the last." This was actually the case with Manima, she was highly gratified with the praises bestowed upon her dear sachem, but she was prudent enough to conceal her emotions from the observation of all present.

The first opportunity that presented itself, Adelaide inquired of Wilhelmina in a whisper, the religious persuasion of Mr. Stuyvesant, and learnt that he was of the church of Mennonites.

"Ah," said she, "the noble Conrade is a Mennonite—itis enough."

A similar question was put by Mr. Stuyvesant to Conrade, with respect to the Lady Adelaide; and he became melancholy and dejected, when he learnt that she was a Roman Catholic. He felt that he could not, consistently with his creed, unite himself to her as a husband; and he possessed too delicate a feeling of propriety, to think of addressing her while this bar-

rier remained. Yet he was convinced that he loved her, and was assured that he could not be happy without her. He yielded, therefore, to the hope that in her association with Wilhelmina, she might acquire a partiality for the society of which they were members, in which event he was determined to offer himself as a candidate for her hand and heart.

CHAPTER XVI.

"Those scenes so oft with thee admired,
Would cease to please if thou wert gone;
For Oh! the heart with love expired,
Is dead to bliss, when left alone."

During the period of the stay of our friends at the Mohawk's castle, their time was divided between business and amusements of the most rational and innocent nature. Sayad and her amiable daughter, had so won upon the affections of the Chevalier Du Bourgh, and his family, that their regrets for the loss of their plantation at La Chine, were wholly absorbed in the unalloyed happiness which they now experienced among their new friends. Add to this the impressions which the sachem's arguments had made upon their minds, with regard to the fallacy of their opinions, that all who were not Roman Catholics were heretics and infidels, determined them to become citizens of the New Netherlands, and on the first opportunity, of making a formal profession of the religion advocated by the sachem.

Although Mr. Stuyvesant made no positive advances toward the Lady Adelaide, for the reasons already assigned, it was obvious to all the inmates of the castle, that love had taken effectual root in their hearts, and that it would in time be productive of their union. His attention toward this young lady evidently indicated a preference to her, while to others it was of that kind and obliging character for which this gentleman, as we have before observed, was so justly distinguished. The Chevalier and his lady were highly pleased with the prospect of their daughter's

forming an alliance with a family so highly respectable and so pre-eminently good, but above all, so piously disposed.

The sachem having witnessed the happy restoration of a lost daughter to her parents, and of a captive female to her lover, and perceiving them to be in the full enjoyment of happiness, considered it necessary to return to his favorite cavern on the margin of the great lake. For several days he had designed to communicate this intention to his friends, but had been prevented by an unusual and indescribable sensation at his heart, which, on every effort to announce his intended departure, seemed to signify that it was "time enough yet." In his endeavors to account for this uncommon phenomenon, which seemed to laugh at all his philosophy, he ascertained that these suggestions for delaying his departure were always accompanied with the image of the Princess presented to his imagination: that with this image he was invariably impressed with the most pleasing emotions, and that when he had obtained the consent of his will to prevail on his desire to suspend this journey, that these emotions were always increased by his own involuntary approbation.

Having thus analytically examined the constituent influences that governed his present feelings, he very readily reduced them to their first principles, and in an exclamation of surprise, he determined himself to be verily and truly in love! Having ascertained this fact, he was determined to use the most rigid candor toward the Princess, who he was now to consider in a light different to any in which he had heretofore viewed her.

There is a secret power in woman, "which, like the invisible air awakening the Æolian harp, draws all its music from the soul of a loved object. Like the sounds of that magic harp, it is wild and mournful, but still it is sweet." The Princess possessed this power, the witching music of her voice had touched

its kindred chord in the heart of the sachem, and hence their hearts were in perfect unison.

"Thou hast vanquished a heart," said he, when first meeting her alone, "that has hitherto yielded to no mortal. Yes, Manima, you have subdued a heart that has triumphed over every previous attack of love. I feel the influence of your power over it, and I am candid in its avowal. I know not if my attachment for you is reciprocated; if it is not, use the same candor in declaring your sentiments, that has urged me to the acknowledgement of mine."

"The confidence with which you have inspired me," replied the Princess, "enables me to declare without hesitation those sentiments. It will be needless for me to say how highly you have been always appreciated; your own observation, aided by a discriminating judgment, must long since have convinced you that you were considered by me as an inestimable friend—yes, the friend of my soul! Nor will I shrink from the task of confessing to you, that the attachment which you have avowed for me, is most cordially and cheerfully reciprocated. You must allow me, however, my dear sachem, to observe, that it has not been until very lately, that I felt for you any other than sentiments of the most refined and exalted friendship.

"My heart, despite of my efforts to the contrary, had singled out the noble Conrade, and had yielded to the impression which his amiable character was calculated to inspire. I have been, therefore, guilty of the attempt to rival my early friend. That I loved him, there could be no doubt; but I must do myself the justice to say, that I had determined on subduing my unfortunate attachment, the moment that I should ascertain the certainty of their union. That moment happily arrived, and my heart resolved on freeing itself. That I have been successful, I owe to the invaluable precepts which your friendly instruction has instilled into my heart; and I cannot but acknowledge,

that I enjoyed a happiness greater than that which preceded, the instant I discovered in my heart a preference for you."

"Noble Manima," said the sachem, when she had concluded, "this candor is worthy of you, it is a proof that we have not yet degenerated into the vices of refinement which sanctions evasion, subterfuge, and all their concomitant evils, in matters of this important nature, inflicting innumerable and unnecessary pangs in the hearts of beings whose interests and desires are to render each other happy. Love has been termed a mystery, and the ardent lover is heard to exclaim:—'Oh mystery of love! which thus makes one earthly object the aim of all our wishes, the source of all our joys and pains, the deity of our fate; what art thou? sinful or sanctifying? A thing accursed or blest?'

"Now the truth is, that there is no mystery at all in love; it is, in itself, among the most noble passions that can possibly influence the human heart. The mystery attributed to love is in us, and it is in consequence of the various dispositions of the human heart, influenced by mistaken notions of propriety, that this noble passion, like evangelical religion, has been misunderstood, and hence like the latter is termed a mystery.

"Have you discovered any mystery in the love you profess to have had for the noble Conrade, or in that which you now profess to feel for me?"

"No," replied the Princess, "I discover no mystery in either, and I now perceive, that the uneasiness which accompanied my love for the former, originated in hope and incertitude. Aware that he loved and was beloved by another, I ought to have combatted and subdued my attachment in its infancy; but the delusion that appears to be one of love's train-bearers, led me to hope that some time or other I should be loved in return. The mystery is therefore discovered in my own heart, which having no reasonable foun-

dation for hope, was yet resolved to indulge in that wish, on which my happiness appeared to depend."

"It is," replied the sachem, "an admitted truth, that whatever is capable of being brought to our knowledge, when properly known, ceases to be a mystery. Every desire of the heart is to its particular object. Happiness appears to be superior to all others —it is indeed superior to all; hence, God, being the author of happiness, we love him because he makes those happy who apply to him as they ought for happiness, and this is termed religion or the love of God!

"Genuine love appears to me to be that quality in the human constitution, which capacitates it for the full enjoyment of happiness; consequently genuine love for our Creator, is the vital essence of happiness. Next to this, I consider genuine love between the sexes, as constituting that species of happiness which our beneficent Creator designed us to experience in the rational exercise of this quality. Why it has been otherwise, is the fault of our natures, which have been taught to indulge in expectations that are not consonant to the true spirit of this noble passion."

"Doubtless," observed Manima, "the misapplication of our peculiar dispositions; that is, when one sex attempts to assume the natural qualities of the other, has occasioned the effect which you have noticed."

"Certainly," replied the sachem, "since there is, obviously, not only a difference of sexes, but also a difference in their very natures; and it is a solemn truth, that however much our sex has called in the aid of sophistry, to support the contrary opinion, they are at heart convinced of the superior claims of yours. The wisest and best philosophers, who generally speak and write truth from a love of truth, confess this superiority; which none but vain, arrogant and self-conceited coxcombs will attempt to deny.

"In most animals of the inferior order, there is a manifest difference between the male and female, both in external appearance and instinctive properties; the

former being generally of a stronger make than the latter; and excepting at the moments when the powers of the female are called forth to the protection of their young, more courageous in their disposition.

"Similar laws manifestly prevail in the human species. The very form and constitution of the man, indicate that he is rendered capable of more robust employments, and his stronger contexture is, generally speaking, connected with a disposition to greater exertions; whereas, the superior delicacy of contexture which distinguishes the female, is mostly accompanied with a much greater delicacy of character. Her dispositions to strong and vigorous exertions, either of body or of mind, are not so universal, and she generally places her affections upon objects and duties which are more confined and domesticated.

"I have frequently observed to you that our nation, indeed most Indian nations, have inverted the order of nature, by imposing the burden of labor upon our females, who are obliged to cultivate the soil for the purpose of obtaining bread for themselves and families. Our lives and customs would seem to invalidate the remarks which have been quoted; but it does not, however, in the least impair them. For although our males appear to be lazy, indolent and inactive, these indolent qualities are nothing more than the repose to which they are accustomed, during the few intervals between their greatest exertions in the field or in the chase.

"One pleasing effect in civilized society, is the classing their citizens into soldiers, husbandmen, statesmen, &c. Here we have an evidence of the dawnings of propriety, in restoring the long lost privileges of females, and of placing the burden upon the right backs. I really think that the cunning imp who first suggested the idea of compelling the softer sex to share in the burden of the denunciation which was directed to Adam, must have been a lawyer. The denunciation against Eve, was in the eye of the Creator, suffi-

cient punishment for the evil which she had done, to wit: 'Unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children,' &c. And unto Adam he said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns, also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face, shalt thou eat bread,' &c.

"Now, who but a lawyer would undertake to construe these passages so as to justify the unnatural practice of making the more delicate female endure the double penalty of both denunciations?"

"I rejoice," said Manima, "that the dawn of civilization hath arisen on our dark and benighted nation."

The sachem sighed more deep, more profoundly deep, than ever his attentive pupil had before observed him. Alarmed, she looked in his countenance, and beheld a tear glistening in each eye. She threw herself into his extended arms, and besought him to explain the reason of his distress.

"In proportion to the increase of civilization, will the glory of the Five Nations decrease. Yes, my beloved Manima, you have recalled to my painful memory the cause of my abdication, and consequent retirement to the wilderness. I forsee the dreadful consequences of civilization on the one hand, while I appreciate the happy ones that will result to those individuals among us, who shall be so highly favored as to profit by the good and avoid the evil. Yes, this day has made me rich indeed, in giving to my heart a companion, whose entire family are dearer to me than life, and this gift is enhanced by a knowledge of the fact, that you are among the happy few of our nation who have made choice of the good.

"Yet happy as we must be, from the rich resources of civilization, ornamented with undefiled religion, we and our descendants for many ages, cannot fail to mourn the consequences that will attend those that have been less highly favored than ourselves. Already do we perceive the beginning of those sorrows in the brutal effects of the intoxicating liquors which civilized man has introduced among us. Alas! the prospect unmans me."

"Dear sachem," said Manima, "do not be so unhappy. Let us redouble our exertions and our prayers that the Lord may avert this evil from our nation."

"This will certainly be our pleasing duty both now and hereafter, when we shall, as one soul, assemble at the holy altar of our Lord. I must now inform your parents of our desired union, and then prosecute my journey to the cavern; when, having arranged my papers and books, I shall return to the completion of that union, which it appears to me is fully sanctioned of heaven."

The Silver Kettle and his amiable consort, were enraptured with the proposals of the sachem; it was a match accordant with their most sanguine desires for the happiness of their daughter, assuring him at the same time, that they acknowledged themselves indebted for the preference he had given to their family.

Garangula was in company with the young friends, when the match was announced by the Queen to Madame Du Bourgh, in a kind of high-key whisper.

"Yo-hah!" exclaimed he rising from his seat, "the sachem has not foresworn the Indian mode of courting! Excuse me, my friends, I am anxious to take a peep at the new lovers," and he dashed out of the room with as great velocity as he had done on the road to Montreal, which recalled to Adelaide the events of that painful moment, and she secretly wished, that as all the parties were now supplied with lovers except her brave and generous conductor, for-

tune should throw in his way some deserving that he too might share in the general joys from every appearance they were all soon to ence.

The following morning the sachem and Ga took their departure from the castle, with the of returning with all the expedition which ture of their errand would admit. Ten day limited for their return, during all which ti inmates of the castle experienced a sensible de of their late animated conversations—an inc ennui; in short, they all felt as if the spirit life had forsook them, at the moment of the ture of their justly esteemed sachem.

Conrade and Mr. Stuyvesant made many a to rally the spirits of their companions, but t tempts were, from some unaccountable caus vailing.

"It is certainly true," said Mr. Stuyvesant in all societies there is a character whose tale influence are superior to all the rest, and this is from the voluntary homage that is afforded hi these, and to which respect he is certainly ent nature. The effect of the absence of our sach proof of his superior talent and influence in our for we perceive that it has occasioned a r change in the looks and manners of all presen

"That has been because the sachem is jus universally loved by us all," observed Wilh "and it is natural for us to regret the absence we love."

"Which readily accounts for the change looks and manners," said Adelaide, "as we honest to hide our regrets by forced smiles, wh sorrows are pursuing absent friends."

"I confess," said Mr. Stuyvesant, "that Le good sachem the profusion of happiness which pears to enjoy in the esteem and admiration

valued friends. Could I flatter myself with so much, it appears to me that I could make no sacrifice too great to obtain it."

"My dear cousin is actually in the way to obtain it," said Wilhelmina.

"In what manner?" demanded Mr. Stuyvesant.

"The sachem is a learned and experienced teacher," replied she, "and I know my cousin to be an apt and an industrious scholar."

"I warrant," said Conrade, "that if my friend will but submit to the instructions which you ladies have received from that great master, he will report progress by the time of his return."

"Well," said Mr. Stuyvesant, "I am both ready and willing to submit. So, ladies, I place myself under your care, be pleased to commence your instructions."

"Our instructions will consist of questions and answers, which combine both theory and practice; for the sachem has taught us that theory without practice is like faith without fruits or works. Now permit me, my good cousin, to demand of you, "What is the first duty of man?"

"To love, to venerate and to adore, with his whole heart and soul, his Creator and Redeemer."

"But how do you prove this love to your Maker?"

"By being obedient to all his divine commands."

"What is the second duty of man?"

"To love his neighbor as himself."

"But who is your neighbor?"

"All that are within the reach of my influence and my actions."

"In what manner do you prove your love to your neighbor?"

"By doing unto them as I would they should do unto me, were I placed in their situation."

"Do you consider females to be among your neighbors?"

"Certainly."

"But perhaps you consider them inferior to your neighbors."

"By no means; I certainly consider many of to be superior."

"What is the duty of husbands to their wives

"Next to their Creator, to love, to honor a cherish them?"

"He is a hopeful scholar," whispered Adelai the Princess.

"I believe," replied the latter, "he is not c hopeful scholar, but also a good christian."

"How would you prove your love to your wife– is if you had one?"

"Should I ever be so happy as to obtain one,' he casting a hasty glance towards Adelaide, " then, ladies——why I——confess, that to prov love to her, I ought at least to consider her my e and by thus respecting her I should in fact re myself; for I do really consider it to be one o most absurd inconsistencies in nature, and a rep to our sex, in considering them not only our e before marriage, but even believe them to be ou periors, but after which, they are treated in too instances no better than menials."

"Do you verily and truly believe that you v have both candor and resolution enough to contin ward her all your life, the same affectionate lang and treatment that characterized the period of courtship?"

"I verily believe that it is the design as well a wish of every sincere lover, that the affection v he feels as the beginning of his love, should not remain, but increase with his life. But alas! are too many examples which seem to prove marriage is the annihilation of love,' and this acc in some measure, for the unhappy change in the duct and deportment of husbands toward their wi

"We will close this first lesson," said Wilhelı "in which you have acquitted yourself to our

on, imposing it, however, as a task for your se-
lesson, that you seriously and earnestly set about
:ultivation of those qualities in your nature, that
enable you to make a good husband and true,
never it shall be the royal will and pleasure of
little blind monarch to honor you with the ap-
ing smiles of the fair object of your affections;"
ıying which she cast her eyes toward Adelaide,
as instantly as she observed the archness of her
, buried her head in the bosom of the lovely Ma-
ı.

r. Stuyvesant, perceiving the kind intentions of
miable kinswoman, and the confusion of Adelaide,
ectfully bowing, took the arm of Conrade and re-
, to afford her an opportunity of recovering from
e blushes, which, though she endeavored to conceal
ı as they glowed upon her cheeks, were plainly
ıle as having changed the alabaster white of her
to the rose's crimson.

he tenth day had expired, and Manima was un-
ıy. Her adored sachem—her loved brother had
yet arrived; and such was the character of the
dship that united these sincere friends to each
r, that they might be literally said to share
ılly each others joys and sorrows.

ı the eleventh morning, the Silver Kettle, taking
rade aside, communicated to him his fears that
e accident must have befallen their friends, who
would have assuredly returned at the time ap-
ted. "I fear," said he, "that the traitorous Mac-
ı have been loitering in the forests for the pur-
of surprizing some of our hunters." The sug-
ion rushed through the mind of Conrade, as light-
down the stricken tree.

Noble chief," said he, "there is not a moment to
ıst. Do you remain, to comfort and protect our
ıles. Do not communicate either your fears or
lesigns, and leave the management to me."

e then immediately sought the presence of Wil-

helmina, and cautiously communicated to her his design of going toward the lake for the purpose of meeting their friends; and that the inmates of the castle might not suspect the nature of his absence, he added that he would be accompanied by a chosen band of his faithful cadets, who would amuse themselves on their return, in hunting deer.

Having received the reluctant farewell of his loved—his betrothed Wilhelmina, he took leave of the rest of his friends with a smile that completely prevented their detection of the fears that agitated his feeling bosom. Mr. Stuyvesant expressed a desire to accompany him, but our hero playfully told him that he must remain to con over his lessons on the duty of man, and make himself perfect in the art of obtaining, and forever retaining, the love, the esteem and the admiration of lovely woman.

"Cousin," said Mr. Stuyvesant, when Conrade was out of hearing, "heaven blessed you with the noblest heart that ever pulsated in man, when it bestowed upon you the heart of your Conrade." Wilhelmina blushed and was silent.

Our hero, repairing to the castles of the chiefs, marshalled in less than half an hour the whole corps of his brave cadets. He directed ninety of them to depart from the village in different directions, avoiding the chief castle, and to meet him at their late encampment on the east side of the river, with their canoes, in the course of an hour. With six young chiefs he passed the castle, saluting the inmates with martial honors, accompanied with loud Yo-hah-hans! and received in return the honors of the fair, in the waving of their white handkerchiefs, and the gentle and affectionate farewells of their lovely waving hands. Poor Cato was so terrified at the Indian Yohahs that he had wedged himself into the hollow of a tree in front of the castle, where he was traced by his groans, and from which stowing away, he was with considerable difficulty extricated.

CHAPTER XVII.

"File after file in order pass,
Like forms on Banquo's mystic glass;
Then halting at their leader's sign,
At once they formed and curved their line
Hemming within its crescent drear,
Their victims, like a herd of deer."

Among the Indians who had made their fatal descent upon Schenectady, there were several who had formerly belonged to the Five Nations—native Mohawks who had been brought over by the French Jesuits to renounce their religion and country, and attach themselves to the French. These Indians were settled in a small village near Montreal, called Cahnuaga, and as they had formerly been subject to the sachem, when he was the triumphant chief of the Five Nations, notwithstanding his retirement, and the entire change of his deportment and habits, he was readily distinguished by those children of nature, who have been remarked for the acuteness and tenacity of their senses—particularly their memory—for an Indian, having once looked upon a person to know him, knows him ever afterwards.

In the late skirmish which restored the suffering Wilhelmina and her companion to their friends, the sachem had been rcognized by several of the Macquas, a name attached to the apostate Mohawks, as distinguishing them from their abandoned tribe, and having rallied their defeated and scattered forces after the conflict, they communicated the intelligence that the Great Tortoise of the Five Nations, the former distinguishing term of the sachem, had left his den, and had again assumed the warlike character for

which he had been so much dreaded by the French and their allies.

As the cavern of the sachem lay on the road to the lake on which they intended to embark for Montreal, they resolved on loitering in its vicinity, with the view of ascertaining whether he had actually returned to his former military life, or whether he might not have been on a visit to the castle when the news of the destruction of Schenectady had reached them. At all events, he had again taken up arms, and as he had been heretofore the terror of all the hostile tribes, as well as of the French, it would be an important service rendered to their allies, could they but succeed in surprizing and making him their captive. Such an acquisition, carried in triumph to Montreal, would atone for their late failure and misconduct, and would not fail of obtaining the absolution of their sins and follies, from their spiritual padre at Montreal.

They, therefore, directed their steps toward the cavern, which they reached at the very period when the sachem and the prince had departed from the castle. They proceeded to reconnoitre the adjacent grounds, and ultimately the cavern, in which they found the books, papers and other moveables of the sachem, which they determined on carrying with them to their priest. They lastly discovered his stores of dried venison, fruit, and his casks of metheglin and wine, an article of his own manufacture. After draining the gums or casks of their beverage, the Cahnuagas retired to the thicket beneath the cliff formerly mentioned, when they determined upon lying in ambush, in the hope that the sachem would shortly visit his place of retirement. Nor were they deceived in their expectations, for on the second day of their lying in wait, the sachem and his young friend were discovered in the distance, fearlessly approaching the important pass.

"Our victim is sure," observed old Squaghky, for the eagle having again transformed himself to the

tortoise, will never be able to reach the pass, as he cannot fly without wings."

"He is still the Great Tortoise," replied Tohanatakgua, "and we remember his strength among the Adirondachs and Quatoghies in former battles."

"But he is now stiff, for the want of exertion," said Squaghky, "and cannot fight as formerly."

"Aha!" said Tohanatakgua, "the young Mohawk chief is with him, and he is a young panther in the field."

"And what is one tortoise and one panther to our whole force? It is cowardly to lie here in ambush for two men, rise up in files and surround them openly, they are ours!"

The two chiefs sprang upon their feet, and were immediately discovered by the watchful Garangula. "Yo-hah! sachem," said he, "we are upon the cowardly Cahnuagas."

Head after head began to peer above the tops of the bushes, and they were completely surrounded by the hostile army. The sachem whispered to his companion in brief terms, "the secret fissure beneath the river." It was happily understood by the prince.

"Let it never be said in the Five Nations that Ishnoojulutsche refused to face an enemy. Let it never be heard that he was taken alive by the enemies of his nation. Brave Garangula, let us cut our way through the opposing ranks. To the cliff! to the cliff!" cried he, and rushing foremost upon the astonished foe, they cut themselves a passage to the creek, and plunging into which, they gained the subterranean passage, into which they entered and hastened to the summit of the cliff, from whence they had the entire command of both the passes.

"Heaven hath favored us," said the sachem, "and we are yet masters of the field. And while we return our hearty thanks for this additional mercy, let us not lose sight of the precaution necessary to prevent surprise from our vindictive enemy. Guard the aper-

ture of the cavern, while I watch the outward passage, we well know what an Indian will undertake to gratify his revenge."

These precautions were timely, for the enraged Cahnuagas had divided themselves into two squads, one of which succeeded in discovering the subterranean passage, into which they were pouring in swarms while the other had reached the exterior pass at the foot of the mountain, up which they were proceeding, one by one, with all the expedition that the difficulty and extreme danger of the pass admitted.

For one whole week, almost night and day, with very little respite from their annoying foe, did out brave heroes defend their respective posts, while numbers of their assailants were from time to time hurled headlong down the frightful precipice to the awful chasm below, from whence they were no more to rise.

Ten days provision was all that they had stowed in their knapsacks previous to their leaving the castle. This and their canteens of water were both nearly exhausted, with the exception of a few handfuls of parched corn. Starvation appeared to threaten them with all its horrors, and thirst annoyed them considsierably. A distance of three hundred feet separated them from the only possible chance of obtaining water from the creek at the base of the mountain, and both the interior and exterior passages to it, were still lined with their inveterate foe. Garangula proposed to the sachem, during a moment of respite, which the extreme darkness of the night afforded them, to allow him to venture down the cavern in order to obtain water.

"It would be certain death to us both," said the sachem, "without being of the least possible advantage to either of us--we are but two persons opposed to an hundred, and we have two assailable points to defend. Take courage, and be patient, my young *friend;* the protecting arm of the Great Spirit is still

with us. Let us be faithful and fear no evil." While they were yet speaking, a dark and heavy cloud began to rise from the north west, and shortly the waves of the lake below to be agitated; soon their angry billows began to lash the shore, while the foam and the spray were borne on the bosom of the winds as so many sheets of snow. Vivid corruscations of light illuminated the surrounding scenery. Anon the distant roar of thunder was heard, like the rolling of numerous chariots in the air. The storm is increasing, it approaches nearer and still more near.

"The angel of mercy is drawing nigh," said the sachem, "with a plentiful supply of water. Let us prepare our canteens to receive it with thankfulness."

Rain, accompanied with tremendous peals of thunder and lightning, that shook the mountain to its base, now fell in torrents. The reverberating sounds of the tortuous cavern, rose in loud appalling murmurs upon their ears, until they were deafened by its din. Our staunch heroes, confiding in the protecting power of heaven, bravely endured the "sturdy peltings of the pitiless storm." They were literally bathed in the waters of the descending deluge, and the following morning beheld numerous rivulets, whose beds had been baked in the autumnal sun, now pouring their wide and deep streams into the great lake of Corlear.

Toward midnight the rain had ceased, the roar of thunder was hushed, and the lightning's flash had disappeared, except now and then a faint glimmering in the southern sky, resembling the last expiring efforts of a rushlight.

"To your post," said the sachem, "the Cahnuagas will endeavor to surprise us."

The prince repaired cautiously to the mouth of the cavern, directed by the glimmering light of the dog star, who ever and anon peeped from behind the thick dark clouds that were hurrying onward to the southeast, in stupendous volumes of accumulated air. Ar-

riving at the cavern, he listened with intense but not the least indication of any moveab was heard. He concluded that their enem out with fatigue, had embraced the opport forded them by the storm, for recruiting their ed natures, and that probably they would no til the dawning of the day should invite the new the contention.

Man, said he to himself, is a strange creatur nature seems combined of the qualities of with the brute. Alas! what wretched be are, to be thirsting after each other's blood— each other with as little compunction as w hunt the destroying tiger. Had this inhum tice been confined to us Indians alone, I shou have considered that we were the most sav brutal people upon earth, but experience ha that the white man as well as the red man, fessing and believing christian, so called, as the professed and acknowledged heathen, a considered by them, are sufficient proofs tha tures are the same, or nearly the same, sin natures are the same as ours.

At this instant, the whistling of a bullet near cut short his mental soliloquy, and caused hi claim, "Yo-hah! Cahnuaga, the young torto asleep;" and directing the muzzle of his m the aperture of the cavern he discharged therein, and was satisfied by the sound of th body, that he had added one more to the nu the numerous dead.

Again he loaded and primed his musket, in of which he observed—as if resuming the where it had been cut short by the bullet—th man, not satisfied with the common mode of has invented these muskets, by which they l long time the advantage of the Indian. By t ardly instrument, they deprive men of the g happiness of dying like heroes; it is a speedy

being launched into eternity, and a soft and easy one if it happens to hit in the right place. But the Indian warrior delights not in that kind of death, he prefers appearing in the forests of Ronama covered with ghastly wounds, where he may glory in the feats and exploits of the forests below. He delights in the torturing death which his conquering enemy devises for him, and bravely instructs his tormentors in new and more horrible modes of torture. Ah! such deaths are noble! Dogs may die gladly by the bullet, but the warrior prefers dying on the field of battle, or else lingering in the slowly consuming fire of his conquering enemy."

The clouds had now entirely disappeared, and the sky exhibited once more its azure concave, brilliantly studded with stars of the most resplendent light. On the bough of some neighboring forest tree, the ominous bird of the Indian was perched, and ever and anon imparted to the wakeful sentinels the cheering music of its midnight screech.

"Yo-hah," exclaimed the young Mohawk, "our deliverance or death is near. The owl screeches favorably to-night, but whether the omen is intended for us or for the Cahnuagas, the Great Spirit alone knows."

During this interval, the party without had been indefatigable in selecting a favorable situation in some of the clefts of the rock, from whence to annoy their enemy on the summit. They had found it impracticable to dislodge the sachem, whose vigilance had hitherto defeated their most sanguine hopes, and whose skill and prowess had baffled their best and wisest schemes.

Old Squaghky had at length gained footing in a fissure of the rock, beneath a projecting fragment, that concealed him entirely from the view of the sachem, but which afforded him an opportunity of annoying at least, if not killing him, when he should appear on the margin of the precipice. And to insure

his appearance, Tohanatakgua was directed to scale the rock at daylight, and draw the sachem to its defence, by which stratagem, an opportunity would be afforded him for taking certain aim, by which an end would be put to this tedious and unprofitable warfare.

In this respect, Indians may be certainly compared to a race of bloodhounds, who having once smelt or tasted of blood, will never relinquish their prey until they have killed, or are themselves killed in the struggle. The true warrior, when he has commenced an enterprise of war, rarely ever abandons it until he has satiated his thirst for conquest and glory, or is himself numbered with the dead.

Twenty warriors were directed to support Tohanatakgua in his daring and dangerous enterprise, and an undertaking which would have chilled the blood of the most hardy even in daylight, was prosecuted in the darkest shades of night by these vindictive savages. It is true, they redoubled their caution, and having gained one sure footing, they deliberated on the safest mode of obtaining the next, which they discovered by groping with one hand, while the other was secured by grasping the limb of some scattered shrub, or the projecting fragments of the rock, and they had ultimately succeeded in reaching to within a few feet of the summit, when the dawning day first glimmered on the rugged peak of this warmly contested mountain.

Here they rested awhile from the extreme fatigue of their night's uncommon exertion, and conceiving it to be impossible for the sachem and his young companion to escape the dangerous snare which was thus laid for them. They conceived that they could securely indulge themselves until perfectly refreshed with rest, that they might prosecute without remission their well digested scheme.

The sun had fully risen, and the trees and shrubbery of hill and dale were sporting their lengthened shadows to the west. The reviving Cahnuagas, per-

fectly secreted from the view of the sachem, in consequence of a projecting ledge of the rock, began now to stir. New and increasing shadows flitted as it were before the sachem's eyes. "Trees nor shrubs do not make walking shadows, but the crafty Cahnuagas do," said he to himself, and presenting his musket to the pass, the instant that the head of Tohanatakgua was seen peering above the surface, his faithful aim dislodged the assailant, by whose fall no less than six of his companions, who had followed close in his rear, were seen rolling headlong to their destinies.

Old Squaghky beheld this failure with chagrin, from his hiding place, and sought in vain to get a fair shot at the fated sachem. The thirteen remaining Indians had by this time gained the recess lately occupied by their luckless companions. The report of the musket had excited those in the cavern to renew the action, and again both the sachem and prince were busily engaged in defending their respective posts, against their increasing enemies from within and without.

Soon another head was seen peering above the summit, and as the ammunition was nearly expended, the sachem resorted to the tomahawk, and while in the act of sinking its bill into the skull of the foremost Indian, a bullet from the musket of old Squaghky prostrated him on the rock, not, however, before he had sent his opponent to keep the company of those below.

Again rising on his feet, he informed his young friend of his disaster, but charged him by his hopes of safety not for one moment to forsake his post; and again seizing his musket, and extending himself on the rock, he resolved upon contesting the pass as long as "one spark of vitality remained in his body."

CHAPTER XVIII.

"But the horrors of that fight,
Were the weeping muse to tell,
O! 'twould cleave the womb of night,
And wake the dead that fell.
Then the mighty poured their breath,
Slaughter feasted on the brave;
'Twas the carnival of death,
'Twas the vintage of the grave."

The sachem, considerably weakened by the loss of blood which issued from the wound in his side, found it necessary to attempt the checking it by compression, for which purpose he appropriated his pocket handkerchief, which he slightly twisted and stuffed into the opening in the form of a pledgit, and then drawing his belt more closely around him, he succeeded in restraining the hemorrhage. Almost despairing of success, he began most seriously to lament the dangerous situation of the brave prince, but more particularly the grief of his affectionate mother and sister, for he was well assured, that like himself, his heroic companion would never surrender to an enemy, especially to a Cahnuaga.

The Indians in the cavern, finding it impracticable to succeed each other in time to supply the place of those whom the prince despatched as fast as they appeared, the fissure near the summit barely admitting a single individual at a time, resolved on evacuating the cavern and joining the rest of their warriors without. They had just effected a junction, and were devising plans for their future operations, when they were suddenly alarmed by the most unexpected appearance of the brave cadets who so lately defeated

them near Saratoga. The character and the tide of war was now changed. The assailants were now assailed, and losing sight and further thoughts of the sachem and his companion, they prepared in the best manner they possibly could to meet the approaching cadets.

Conrade gave orders to his noble followers to give quarters to all who desired it, and the signal for the attack being given, the parties rushed upon each other as so many hungry wolves rushing for their prey. The fight became general, the loud Yo-hahs of the assailants, and the horrid yells of the assaled, started Garangula from his post, in order to ascetain the cause of this uproar.

"Return to your post, brave youth," said the sachem, "our deliverance is nigh; for the noble Conrade with his invincible cadets, are punishing the vindictive Cahnuagas at the foot of the mountain, and will soon relieve us from our care."

"There is no enemy in the cavern now," replied the prince, "for none hath appeared within the last hour. Let me assist you to the shade of this dwarf hemlock, that I may apply some of its juice to your wound, and then join my brave companions in putting an end to this dreadful conflict."

"I may not be removed," replied the sachem, "I lay easy for the present, and stirring may start the blood afresh; but go and obtain some of its balsamic juice, and I will apply it to the wound."

The prince hastened to the tree, and while in the act of scarifying the bark with his tomahawk for the purpose of affording an outlet for the sap or gum, a bullet grazed his shoulder, and lodged itself in the body of the tree before him.

"Yo-hah," said the undaunted youth, "there is an enemy nearer than the foot of the mountain," and having noticed the elevation of the bullet, he threw down his hatchet and seizing his musket, he rushed to the brow of the precipice in the direction from

which it had proceeded. Here he prostrated himself on the rock, and with the utmost vigilance noticed every moving object.

The battle was raging in its utmost violence below, and the well known sound of Conrade's voice, animating his companions to follow up their victory, fell upon his delighted ear. Suddenly the reflection of the shadow of an Indian in the act of loading his musket, came under the notice of his quick-sighted eye. He followed its direction with scrutinizing eagerness, until it rested on the recess in which their covert enemy had secreted himself. Shortly the hairy tuft of an Indian was seen protruding itself beyond the projection of the rock, by its cautious owner. The youth leveled his musket with its muzzle directed to the spot. Soon the glaring eye of the Cahnuaga was seen traversing the summit of the cliff, in its most envenomed looks.

"This musket hath brought down many a squirrel," said the prince, "at a greater distance, and the head of a Cahnuaga is bigger than a squirrel," so saying he touched the trigger, and old Squaghky, with the bound of a deer and the yell of a panther, was seen rolling and tumbling from projection to projection of the rock, until he was seen nor heard no more.

"Sachem, I have revenged you of your enemy," said he, "the Cahnuaga who wounded you was hid in the fissure of the rock, and I have sent him to the shades of Hunda."

He repaired again to the tree, and collected as much of the resinous juice of the hemlock pine as would serve to dress the wound of his suffering friend.

"Alas!" replied the sachem, "that ever we were compelled to these acts. I had hoped to have been done with war the rest of my life, and flattered myself to have been gathered to my fathers without more shedding of blood."

"That could not be, so long as their remains one

Cahnuaga living, or one Frenchman left to urge him to our destruction; and I have heard you say that 'self preservation is the first law of nature.'"

"Certainly, but it would have been infinitely more agreeable to have preserved our lives without the destruction of so many of our fellow creatures. But hark! the shout of victory!"

Garangula, raising himself and looking toward the pass, discovered several of his companions ascending the mountain, the foremost of whom was the heroic Conrade. "Yo-hah! the battle is over, and the brave Tarachawagon is hastening toward us with the welcome news!"

"Heaven be praised!" exclaimed the sachem, "for preserving the life of that noblest of men. Had he fallen in this battle, evidently incurred on our account alone, I feel as if I should never more have been able to return to our friends at the castle."

"You say true, for we should have soon to bury the lady Wilhelmina, who I am certain would not long outlive his loss."

Soon were these brave friends welcoming the appearance of the victors on the summit of the cliff, and never was the meeting of friends more joyful.

"You are wounded, my friend," said Conrade, "let me hope not seriously."

"I trust not, as it appears to me to be a flesh wound, the ball having been turned, as I suspect, by one of my ribs. I am faint from loss of blood, though much relieved since we have dressed it."

"You will find some wine in this flask; it will aid in reviving those spirits that cannot be otherwise than impaired, from the excessive fatigue and scanty allowance of provision for so many days, during which you have certainly defended this pass in a manner that must greatly add to your already unequalled fame."

The sachem felt somewhat revived by the cordial

so opportunely administered, and Conrade learnt the particulars of their perilous adventure from the young chief, who was not sparing in his commendation of the great prudence and unwearied perseverance of the sachem, in supporting the vulnerable points of the pass, "which," continued he, "on several occasions, would have been lost by my daring."

"In what manner?" demanded Conrade.

"From the ungovernable ambition of my youth; for I was several times provoked to that degree by the obstinate perseverance of these traitors, that I was tempted to plunge into the dark cavern, and to have fought my way through them to the bottom, or have perished in the attempt."

"And perish you certainly would have done," said Conrade, "for there were nearly half the number of their warriors, who joined the main body at the moment we commenced our attack upon them."

Conrade now satisfied them with respect to the cause of their arriving in time to rescue them, and related the extreme peril of their little squadron of canoes, on the approach of the dreadful storm the preceding night, which caused them to run ashore to the eastward of the sachem's cavern, the point to which they were destined; that having encamped about ten miles from the cliff, they were sensible of the sound of muskets in its direction. "For some time," said he, "I concluded that it might be no more than the sound of thunder; but after the storm had subsided, and the stars again re-appeared, the same sound occurring at intervals, I was satisfied that some thing hostile to my friends was going forward.

"It was immediately suggested by Sagughsaech that you had fallen in with the returning Cahnuagas, and that you had sought refuge on the cliff. I immediately conceived the straits to which you must be reduced, and the necessity there was for your speedy deliverance. We therefore commenced our march

without delay, and reached the foot of the mountain just as the detached Cahnuagas had succeeded in joining the main body.

"We hailed, and offered them quarters if they would surrender. Many of them appeared disposed to accept our offer, but an old chief obstinately persisted in giving us battle, observing that it was time enough to lay down their arms when they could use them no longer.

"I immediately gave the signal for battle, and must do justice to the despairing enemy by observing that they fought more like tigers than like men, and we have to lament the loss of several of our brave cadets. We succeeded, however, in thinning their ranks at every fire, and finding that they were likely to lose every man among them, the old chief having fallen by a bullet from my musket, the confusion which his death occasioned, induced them to fly for safety to the lake, into which about twenty, being the whole of the surviving army, plunged, and thus escaped with their lives."

"In this miraculous escape and opportune relief," said the sachem, "we recognize the arm of the Almighty; whose mercies have been multiplied to us in so plain a manner, that we should be grossly wanting in our duty to pass them by without our most hearty and sincere thanksgivings. And to you and your brave companions, as the agents of the Supreme, we feel bound to offer first our sympathies and condolence for the losses which we have equally sustained by the death of so many promising youths from among your legion; and secondly, our gratitude and love for the deliverance which we owe to your courage and skill in conducting this dangerous and successful enterprise."

"Be assured, my dear sachem," replied Conrade, "that we sincerely reciprocate your feelings, and heartily rejoice in having been instrumental in the deliverance of yourself and my young friend from your

danger. But there remains something more to be done, before we can consider our victory complete. We must succeed in removing you from this inconvenient situation, to one of greater convenience, even to the care of those tender beings, whom heaven hath endued with every requisite gift for rendering our misfortunes less grievous—our pains less acute."

The sachem nodded his assent, accompanied with a sigh, and shortly added, "Thou hast rightly said, my noble friend, and I may be allowed to add, what my own experience enables me to testify of their kind and benevolent exertions for the alleviation of human sufferings. At present, however, I am too weak to do the subject that justice which is strictly due to it. Hereafter, if I am spared, I shall doubtless find occasion to renew it, in the interim, I submit to your plans for removing me from this uncomfortable lodging, the rock beginning to feel too hard for my ease."

Conrade dispatched two of his men for blankets, designing to convey the invalid down through the cavern, being the least hazardous; the only difficulty in this way being the creek, whose waters were above the lower aperture, as already described, and to pass through which it would be necessary to dive, and grope the way under water, to and out of it. This difficulty being mentioned, the sachem observed that it presented no obstacle to his recovery, for a cold bath being considered serviceable for carrying off a hot fever, it might also be efficacious as a preventive.

"Yo-hah!" said the prince, "we had, all of us, a shower bath last night, and our old women advise, that to prevent a bad cold from such a severe dripping, it is necessary to take another the next day; but instead of a dripping, we will have a dipping, that will wet us to the skin, which I think will preserve us from taking cold."

"Colds and fevers," observed the sachem, "are both dangerous occurrences in gun shot wounds, and to prevent these, I have no objection to the dipping;

therefore, secure the wound well by a plaster of the balsamic pine gum, and we shall keep that part dry at all events."

By the time the blankets arrived, the wound was covered with a thickly spread plaster of the gum, which served the double purposes of a detergent healer and a defensative. The sachem was carefully secured in the blankets, and the prince descending into the cavern, received the sachem, who was let down feet foremost by Conrade and an assistant.—When he was safely through the first narrow pass at the entrance, the rest descended one by one for the purpose of relieving each other. The muskets were conveyed by the outer passage to prevent their encumbrance, and directions were given for burying the dead, after which they were to meet on the easternmost side of the creek to take up their return march homeward.

The greater portion of the remaining day was past by the time our friends succeeded in landing the invalid on the opposite shore of the creek, being obliged to rest repeatedly in the tortuous and uneven cavern, the frequent movements of the body nearly exhausting the strength of their charge. Wine in small quantities was frequently administered, with considerable advantage. Their first care on arriving at the shore, was the erection of a booth or wigwam for the comfort of the invalid. Fire was also kindled, by which to dry themselves and their companions, who joined them at nightfall.

CHAPTER XIX.

"Ask the gray pilgrim by the surges cast
On hostile shores, and numb'd beneath the blast,
Ask who revived him? Who the hearth began
To kindle? Who with the spilling goblet ran?
Oh! he will dart one spark of youthful flame,
And clasp his withered hands, and woman name."

The extreme pain of the wound, prevented the cadets from the prosecution of their intention, that of conveying the sachem by easy stages to the village. A party were therefore dispatched to bring up the fleet of canoes from their mooring, that he might be conveyed by water, while another were directed to the cavern for the purpose of bringing away the books and papers which had been the object of his present journey.

When the party arrived at the cavern, they discovered that it had been rifled of all its moveables, and were convinced that it was the work of the Cahnuagas. They had, therefore, some hopes of regaining some of the articles in the vicinity of the battle ground, as they were satisfied, from the nature of the engagement, and the precipitancy with which the survivors fled, that they could not have had time or oppportunity to have carried them with them, they therefore concluded that they must have deposited them in some of the fissures or crevices of the cliff rock.

Diligent search was therefore made in every probable place of deposite, between the cavern of the sachem and the cliff. The books and papers, enveloped in Buffalo hide, were at length fortunately discov-

ered in the recess from which old Squaghky took his final farewell of the things of this life, when death, in the tangible shape of a leaden bullet from the musket of the prince, hurried him on his journey to the next.

The fleet of canoes having arrived, Conrade caused a spacious awning to be erected, and a kind of hammock prepared of blankets, swung fore and aft, for the convenience and ease of the sachem. The prince had been particularly careful in selecting a sufficient quantity of the gum for renewing the dressing during the voyage, and for medicine, Polygala senega, and other roots. The sachem having been carefully conveyed to his hammock, the whole army embarked, and began to move in regular order homewards.

On the second day of their voyage, the health and spirits of the sachem were evidently improved. The fever had subsided, his skin was soft and moist, the pain of the wound considerably diminished, and its discharge perfectly free and of healthy appearance; add to which, he had rested better for the last two nights, which had tended in a great measure to recruit his wasted strength.

"I sincerely hope," said Conrade, addressing himself to the invalid, "that we shall have the happiness of seeing you perfectly recovered of your wound by the time we arrive at the castle among our friends."

"I hope so, too," added the young chief, "on purpose that the sachem may be convinced that there are some men in the world that can exercise 'kind and benevolent exertions for the alleviation of human sufferings,' as well as women."

"I have ever admitted that my young friend," said the sachem, "and although I am sensible of the kind and unremitting attention which has been devoted to me by you both, it must be acknowledged, that in many things connected with the duties of a nurse, it rarely happens that one of our sex are as well qualified for the task. There is the same will, no doubt, actuating both, but the performance is different.—

However, as I cannot talk much without hazarding a disappointment of your good wishes, I will put into your hands my remarks, entered in my diary while in Europe, where I visited the hospitals and infirmaries, and was an eye witness of facts which convinced me of their superior qualifications, not only as nurses, but in a variety of other particulars."

He then opened his buffalo hide envelope, and selecting his diary, or journal, requested Conrade to read it for the benefit of his young friend, who appeared to be rather skeptical since his return from Montreal. This was, however, spoken in a manner that convinced the prince of its being intended rather as a caution against, than as a reproof for, actual transgression.

"Indeed, my dear sachem," replied the youth, "I am not skeptical, but rather the reverse—too easy, perhaps, of belief. But let my friend read your remarks, after which I will ask a question which may explain my reasons for having in some measure altered my opinion of the fair sex."

"Perhaps you had better submit your your question previously."

"No, no," replied the prince, "it would interfere with the present subject too materially. I am anxious for the remarks."

Conrade proceeded to read the remarks of the sachem, as recorded in his diary for the month of May, 1620, and which were obviously penned in consequence of his having seen the attention paid by women to the afflicted, in various countries which he had visited. The following extract, is that pointed out by the sachem.

"REMARKS ADDRESSED TO THE FAIR SEX OF LONDON AND PARIS, BY AN ABORIGINE.

"When I contemplate the entire character of that masterpiece of creation—woman—either in her religious, social or domestic exercises, I discover the wise and benevolent designs of the Creator, who formed her of materials refined beyond those of which man

had been formed, and endowed her with graces and charms which constitute her lovely and attractive beyond all other material objects.

"She was to be the companion and solace of man—man, in whom all the varied passions and emotions of the heart, at one time or other exists, and to which his depraved nature became subject. Impatient, restless, turbulent, man had need of such a companion as woman.

"Has she passions and emotions too? Yes, but they are more refined. Is she not also subject to all the afflictions to which man is liable? Yes, and infinitely more and keener ills, but she is patient meek and resigned. In these, the noblest traits of female character, their superior excellence above that of man, is eminently conspicuous, and renders them peculiarly qualified to fulfil those public and domestic duties, which crown the conquering hero with the brightest laurels, or soothes the dying victim with softest wreaths of sympathy and love.

"We may, and do appreciate the kind offices of our friends, when in the vale of adversity, or on the rack of affliction. We may look up to our physician as an instrument in the hands of Providence, through whose skill and by whose judgment our wasted strength may be restored, and the number of our days be prolonged. We may admire the tender sympathies of parents, brothers, children, who are anxiously surrounding us on the bed of affliction. But ah! there is still one being—and for that one being, one pure and entire sentiment of the soul, which neither friends, physician nor relatives can inspire. It is a sentiment which none but woman can elicit—fond, lovely woman, when in the tender solicitude of a nurse, she approaches in all her gentleness the couch of the afflicted.

"Let us trace her to the performance of those duties which the benevolence of her nature imposes.—We find her penetrating the meanest hovels, the most loathsome apartments of the sick and dying stranger,

they who in quest of fortune's favors have left their homes, their friends, and those who should be the watchful guardians of their last lingering moments; those have no mother's tears to moisten the parched skin; no fond father to clasp them to his agonizing bosom. Their dying groans cannot reach the ears of either to claim their sympathy; and while the painful recollection of home, and the endearing retrospect of scenes of domestic happiness are torturing his soul, he beholds, as a guardian angel sent indeed of heaven, the woman who dares the infectious malady, and who shielded with benevolence, and encouraged by the words of her Redeemer—'I was sick and ye visited me'—fearlessly enters the gloomy chamber to minister to his relief—

> "To raise the weak head, and stay the parting sigh,
> Or with new life relume the swimming eye,"

and drive despair away.

"But let us trace her to scenes nearer home; scenes that call forth all the energies of her mind—all the exercise of her faculties; scenes that prove themselves the touchstones to her patience, her fortitude, and her love.

"Who is there among us that has languished with protracted illness, and has not felt that indescribable sentiment for the more than tender solicitude of her whose days and nights are alike devoted with anxious unabating care to the alleviation of his sufferings?—Have we not seen the glistening tears of sensibility hanging like clustered pearls upon the curtains of her eyes? Tears that are thus rendered more costly and more precious, in being the effect of the noblest principle of woman's character. Have we not heard the soft swelling sigh of sympathy, vibrating upon the heart, and undulating her fair bosom like the ebbing and flowing of tides? And have we not felt, to our own hearts, while beholding these unequivocal proofs of the nobleness of woman's character, the firm conviction that these expressions of the purest and most

exalted friendship, are indeed the buds of genuine piety? And who that does not say of them, these are characteristic of Thee, the parent of universal good; they are of the overflowings of thy goodness, and are precious in thy sight.

"Bear with me yet a little longer. It is a theme that commands the admiration of angels. It is a theme on which I could dwell forever with increasing delight. Let us, then, trace the conduct of these precious souls in the hour of deepest dread and uncertainty; the hour in which we must either bid adieu to time and plunge into the ocean of eternity, or else be spared yet a little longer for the wise purposes of the Creator; the hour in which both physician and friends bid their final adieu to hope, and retire hopeless from the chamber of the dying. In this dread hour the struggling sufferer makes his all of effort, and looks around him—all—yes all have forsaken him, of his earthly friends, save one—one lone and lovely being—he beholds that loved being whose affections are interminable, whose patience is almost inexhaustible, still near him. Ah! with what unremitted attention does she still watch over him; with what trembling anxiety is every feature of our countenance, every movement of our muscles observed.—Does a groan escape us? It echoes from her faithful heart accompanied with a sigh. Would we utter a wish? She sees the effort which the intelligible look communicates, and already is that wish accomplished.

"Does exhausted nature, no longer able to resist the call, sink into a doubtful slumber? Oh! what a moment for the exercise of her faith, and the trial of her fortitude and her love. It may be the sleep of death, or it may be the harbinger of life prolonged. Behold now her countenance and her actions; conceive of the agony of her soul, her hands clasped to her bosom, her eyelids swollen with watching and with tears, are raised to heaven, her quivering lips yield to accents broken with sighs and groans that

scarce find utterance, while the fervent aspirations of her inmost soul are winging their way to the throne of mercy. Is it possible to behold so much tender solicitude unmoved? Can we ever forget that look and those accents which awakened every interest in the beholder? And dare we with such facts before us, deny their superior claims?

"Does the danger increase? In the same proportion does her every care increase. She now bends over the pale form of her slumbering friend, softly and gently she wipes the fast gathering drops from his bloodless face, and softly and sweetly imprints upon his parched lips the seal of her integrity. She inwardly chides the rude winds that ruffle the curtains, lest they should awake him over whom she bends with trembling anxiety. She now kneels by his side, and is immovable. Hope, despair, dejection and sorrow alternately press upon and occupy her soul; and now, neither the entreaty of friends, nor the commands of the physician can prevail upon her to abandon the painfully pleasing task of lingering where she may be the first to administer to his wants; or should it be the will of heaven—his death—to be the first and only being to close the late intelligent eyes of him, the sole partner of her devoted heart.

"But does he awake with new life, accompanied with increased hope? With what suffocating joy does she inquire for the state of his feelings, her whole soul accompanying the inquiry. With what ecstasy—with what ineffable sweetness and benignity of expression does she smile and rejoice when she is cheered with the grateful intelligence of a hoped for recovery. Her joy diffuses itself through every avenue to the heart; it elicits that pure sentiment that is felt but can not be described. Angels alone of all created beings are permitted to utter it. When man attempts it, he must, from the poverty of his language, fail in those expressions of gratitude to woman, that being in whose tender composition God, in his un-

bounded goodness to man, has stamped every grace and every charm that are calculated to enhance our happiness.

"Will any one accuse me of coloring this picture of female excellence too high? It is a transcript of one sketched from the strongest recollection, and from a close observation of the innate goodness of the sex. The lights have been selected from a numerous acquaintance, the prominent characters are drawn from real life, as seen in the almshouses, prisons, and cottages of the poor and distressed, and in which I have been both an eye and an ear witness to the facts which have led to the foregoing remarks."

"Yo-hah! sachem," said the prince, as Conrade concluded the remarks, "you have almost made me in love with the whole sex—that is, if they are all as you have described them in that paper. One thing, however, you did not notice in your picture. You have given the lights, but not the shades in their character."

"My prince," said the sachem, "behold the sun and the moon, they have spots of darkness mingling with their lights, yet you do not find fault with the spots of either, because they do not scarcely impair, much less extinguish the light which they transmit to us; indeed, these spots are sometimes scarcely visible, by reason of the refulgence of light emanating from these planets. Examine your own character with impartial scrutiny, and I promise you that you will discover dark spots in it—hidden, indeed, by the predominant excellence of your individual nature, but they are still there.

"We admit that women have, as well as men, their failings, but it must be some sort of apology for these failings, that like the sun, their excellence is infinitely beyond all their imperfections, and would be always predominant, if man would always treat them with that affection and sincerity which they are certainly entitled to on all occasions.

"Even the light of the sun is sometimes obscured by clouds. And can we wonder that the lovely light of woman is obscured also, by the cloud of mind?—Oh! that men would honor themselves by honoring their companions, in dispensing to them that just tribute to their characters, taken as a whole! Then indeed, should we witness happiness in every society, and in every domestic circle in the universe.

"But you observed that you had a question to propose, and which you deferred to the conclusion of my remarks, we are now desirous of hearing and of replying to it."

"Upon reflection," said the prince, "I would yet defer it until our arrival at home, because I may have erred in my opinion which suggested the question; and if so, I would prefer having you alone acquainted with the error of my imagination." And turning to Conrade he observed, "I know my friend will pardon me for wishing to conceal, at least for the present, even from him, a subject that certainly concerns only myself. Hereafter, should I prove to be in error, which I hope I am, with our esteemed friend the sachem, you shall join in laughing at my folly."

Conrade, in reply to his friend, observed that he suspected and applauded the motive which led to the desire of excluding him from a participation of the question, but that he held his friend bound, by their mutual friendship, to let him share at least a portion of the reply, which he was well assured would not be denied him, by either the propounder or the replier, and which must involve them still more in the great obligations they were both under to their kind and indulgent preceptor, who appeared to be most happy when engaged in the pleasing task of perfecting the noble work which he had began in their young and uninformed minds.

"In this," said the sachem, "I am your debtor, for assuredly you are both my creditors, having secured to me infinite credit by your prompt attention to the

improvement of your talents, the recollection of which will not fail of being a source of sincere pleasure to me while I live."

"Ah!" replied Conrade, "I perceive that you are determined to persist in your usual goodness, that of disclaiming all merit yourself for the purpose of rendering the merits of the obliged most conspicuous."

"Pray let us waive this subject," said the sachem, "and discourse on the objects of our fondest anticipations. Let us indulge those thoughts that have been chiding us the while, for having in this selfishness forgotten our friends at the castle."

"I warrant they were not forgotten," said the arch Garangula, "while we were listening to the handsome compliments that have been just replaced in your portmanteau!"

Conrade and the sachem appearing absorbed in thought, the prince determined on affording them full scope for their reflections. He therefore wrapped his blanket around him, and throwing himself carelessly on the bottom of the canoe, was soon lost to all the fluctating scenes of life, in that sleep which has been appropriately termed the emblem of death.

His thoughtful friends having each afforded to their absent fair those mutual offerings which they hoped in a few more days to express to them in person, concluded to follow the example of the young chief. We shall leave them, therefore, to enjoy the renovating influence of sleep, and return to the castle, with the view of relating what had transpired at that village, which we must now consider as the principal theatre of all the events connected with the residue of our history.

CHAPTER XX.

"Oh! I have proof, that in every age and every state, from the cradle to the grave, woman, soul-soothing, heart-consoling woman, is ever the guide to happiness, the reward of exertion in man."

Notwithstanding the precaution taken by the Silver Kettle, by Conrade, and all those connected with the sudden departure of the cadets from the village, it had been reduced to somewhat of a certainty in the minds of Wilhelmina and the princess, that the expedition was one of danger, and not that of a mere hunting party, as it had been suggested—indeed asserted to be. And when the full period of time fixed for their return had elapsed, and there had been neither the appearance nor the least intelligence of either of the parties, they became convinced of the true nature of the expedition, which, on being closely interrogated by Wilhelmina, the chief frankly acknowledged.

A general dejection succeeded to the late cheerful countenances of the inmates of the castle; for no positive account, further than the delayed return of the sachem and his young friend, which induced the party to suspect either accident or treachery, could be given of the adventure. In what way it had, or was yet to terminate, remained to be known.

With regard to the cadets, the great chief had such firm reliance upon their courage and prudence, that he felt not only satisfied himself, but ventured to assure his friends that they too might be perfectly satisfied of their victory, if called to an engagement, and that at most in ten or twelve days he would answer

for their triumphant return. He acknowledged, however, that as it regarded the sachem and his own son, he could not pretend to promise as much with equal confidence, because they were but two individuals opposed to a number of vindictive enemies. "And you know," said he, turning to Wilhelmina, "their characters, from having been their prisoner. But," added he, "I am consoled with the certainty, that if they have fallen in with the Cahnuagas, they will either escape, or die like heroes in the attempt."

The Chevalier Du Bourgh, with his family, together with Mr. Stuyvesant, did all in their individual and combined powers to dissipate the fears of their young friends. Still Wilhelmina could not help lamenting that she had been doomed to experience another severe trial in the absence and danger of her beloved Conrade, but her reliance on that Providence which had so miraculously saved her, through the instrumentality of this heroic youth, tended more than all other considerations to cheer her heart with hope.

It is impossible to determine what was the actual state of the feelings of Manima on this occasion. She who, from her words and the high tone of her expressions, would have justified the belief that she possessed both strength of mind and resolution sufficient to have fearlessly avowed those feelings, appeared so entirely changed, so altered in her behavior, that instead of a frank and candid reply to questions proposed to her, would burst into tears, and by this equivocal custom, subjected herself to the suspicions of the Chevalier, who concluded that she still entertained sentiments of regard, stronger than those of mere friendship, for her first love, while it increased their sorrow for the sachem, who, they were well assured, loved her with an ardor and sincerity that merited at least an equal return.

There can be nothing more fatal to love, than conduct of this description; for it has been well remarked of the passion, that "love once driven away by ne-

glect, or shaken by suspicions approaching to conviction, returns no more;" or what is perhaps more to the present purpose, "Whenever we suspect, or discover, that the object of our exclusive affection has any feeling which they would not willingly share with us, it is the nature of that affection to believe that they love us no longer. Perfect confidence seems so inseparable from attachment." Under these circumstances, it was fortunate that the sachem had been previously apprised of her former attachment, and that the amiable Chevalier determined to bury his suspicions in his own bosom.

A circumstance, however, occurred at the village, that changed the current of ideas; at least for a short time. This was a visit from the chief of a formidable tribe of southern Indians, who had sought the alliance of the Five Nations, and with whom they had confederated, having given in marriage to the Silver Kettle one of their princesses. Sawontka, the present chief of the Tuscaroras, had succeeded to the name and titles of his relation, who, as has been noticed in the early part of these volumes, was sacrificed at the stake by the French, and had made the present visit for the purpose of having his succession confirmed by the great chief of the Five Nations. He was accompanied by his daughter Ersel, acknowledged the most perfect model of female beauty, on the whole North American continent. But that which enhanced her beauty most, and endeared her to all her acquaintance, was the sweetness of her disposition, her unaffected modesty, and agreeable retirement.

When the Silver Kettle introduced these distinguished visitors to his guests, as if by common consent they were all instantly struck with such agreeable surprise and astonishment, as to be incapable of manifesting the usual ceremony of respect toward them. They stood immovable as statues for a moment, and it was not until the Chevalier exclaimed in French, "*Je jai vu le soliel dans tout sa gloire!*" and Adelaide

added, "Non, mon pere, elle resemble plutot Venus a sa plus, grande elongatione," that they were recalled to a sense of their remissness. They, however, soon made ample amends, by a cordial and sincere welcome, expressed in the most unequivocal terms of friendship.

The eyes of Wilhelmina and the lovely Ersel met, and their hearts were instantly united by the attraction of their kindred spirits, in a friendship which nothing but death should efface. For Manima and Adelaide, she felt a regard equivalent to that which they entertained for her. Altogether, the company of Sawontka and his daughter, was deemed an acquisition which they were desirous of retaining always.

It was a source of regret to these young friends, that their stranger princess was obliged to have recourse to an interpreter for explaining all her words, and they formed the joint resolution of commencing immediately a course of instruction. They were, however, soon relieved from the most difficult part of their task, by the entrance of the queen Sayad, who, being absent at the moment of introduction, on hearing of their arrival, had hastened to welcome her countryman and friend, which she did in the most eloquent and affecting words which the Tuscarora language afforded.

And it was during this sincere reception and cordial return of friendship, that Wilhelmina and her companions discovered in the lovely Ersel those traits which could not fail of endearing her to all who should be so fortunate as to win her friendship or her love. The queen readily entered into their views of having her instructed in the Mohawk language, which has been acknowledged better adapted to facilitate their ideas, than that of any of the other tribes of the republic.

Those of the superior orders, who are at the pains of cultivating this language, are said to be "so nice in the turn of their expressions, and are so far masters of

their language, as never to offend the ears of their Indian auditory by an unpolite expression. They have, it seems, a certain urbanitas or atticism in their language, of which the common ears are ever sensible, though only their great speakers ever attain to it." "They have some kind of elegancy in varying and compounding their words, to which not many of themselves attain." And among the most learned and eloquent of their speakers that have been noticed, were Garangula and Decanesora, the latter of whom was considered by competent judges as equal to the renowned Cicero. And with regard to the eloquence and learning of the principal hero of the present history, it is left for the impartial reader to determine.

But it was to the sachem that they all looked for the completion and perfection of her education, as he had in the instruction of Conrade, the prince, and the princess, given abundant proofs of a talent for cultivating youthful, and improving adult minds, that had not found an equal; and with a mind thus cultivated, the beautiful Ersel could not fail of becoming the chief ornament of any soeiety to which she might be hereafter attached, as she was, even without such cultivation, the most exquisite beauty that the eye had ever looked upon.

The two chiefs having retired for the purpose of attending to the object of the present visit, Sawontka and Ersel having been led by the queen into her private apartment, the gentlemen remaining gave vent to their expressions of admiration without restraint, and were so lavish of their praises, particularly Mr. Stuyvesant, as to occasion no little uneasiness on the part of Adelaide, who feared the transfer of a heart which she anxiously hoped had began to throb for her alone, to this formidable rival, whose loveliness she could not but confess, surpassed any thing she had ever seen or conceived of before.

These unnecessary fears were, however, shortly dissipated, when, after the first ebullition of their sur-

prise, Mr. Stuyvesant resumed his wonted attentions to Adelaide.

"I think," said he apart to her, "that if the young prince of this nation lives to return, and has a heart to lose, it will be decidedly lost at sight."

"She is certainly," replied Adelaide, "the most bewitching creature I have ever beheld."

"I consider her mind to be equal to the loveliness of her person," remarked Wilhelmina, "and I am assured our young friend must be superlatively happy with such a companion, should he indeed be so fortunate as to please her."

"Come, come," said the Chevalier, drawing near to the little junta, "none of these whisperings about that of which I am conscious every person present feels an equal interest. This paragon, this blazing comet, this Venus de Medicis, has captivated us all, has produced a revolution in all our ideas; for the truth is, we are every soul of us so absorbed with the love of her, that we can neither see nor think of any third person."

"Pardon me, my dear sir," said Mr. Stuyvesant, "for pleading my objection to the general inference of your observation. I consider it necessary to observe, that there is a wide chasm between our admiration and our love. I certainly admire the princess Ersel as being to all appearance the most perfect model of beauty that my ideas are capable of conceiving; but it does not follow as a necessary consequence that I love her, in the sense which you have implied; that is, to the exclusion of a third person. There is a certain indescribable something wanting in the princess, and without which, it is impossible for me to love her more than as an agreeable friend."

"You are right," said the Chevalier, "there must be a something excited in our hearts by a kindred spirit, capable of producing a perfect and entire reciprocity of feeling and of sentiment. Short of this, I would term the regard for such persons friendship;

but I am unable to define the marks, or to trace the bounds of the relative passions, and must leave it to the masterly hand and comprehensive mind of the sachem, who may heaven speedily restore to our society."

More voices than one responded amen to this congenial wish, with the additional prayer that more than the sachem might be restored to them.

"But to resume the subject," said Adelaide, "and to do it all the justice in our power, I will at least venture an opinion, that in very many instances, the young and inexperienced mistake admiration and esteem for love."

"Yes," replied Wilhelmina, "in the same manner that many persons take conviction for conversion."

"As you profess to have experienced love, strictly and properly so called, do, my dear Wilhelmina, give us your opinion, that we girls, who profess ourselves inexperienced, may judge whether we ever felt its influence on our hearts."

"I perfectly agree with the writer who gave the following reply to a similar question:—'You ask me what is love? It is the divine essence of the soul; it is that prime moving principle in our natures, without which we degenerate to the brutality of brutes; but with which we approach to the beatitude of angels. It is a godlike virtue planted in every heart, but it requires a rich and cultivated soil, in which to grow, to flourish and improve."

"Your author was unquestionably an adept in love; may I not even add, somewhat of an enthusiast," said Adelaide.

"If you consider him an enthusiast for having advanced the foregoing definition, what would you say to the following reply from the same pen, in answer to a young lady, who desired to know of him the degree of love with which he would be satisfied; and whether, if she loved him with her whole heart, she would not be guilty of a species of idolatry."

"Do, cousin," said Mr. Stuyvesant, "let us hear

the reply, as I hope one of the company at least will be greatly edified by it."

"I hope you mean yourself, then," said Adelaide, somewhat briskly.

"Certainly," replied Mr. Stuyvesant, "since I cannot judge but of and for myself."

'Pray, lady Wilhelmina," said the hitherto absent Manima, who appeared to awake to recollection on hearing the sentiments of one dear to her, as their author, "pray repeat the answer, for the edification of all interested persons."

"Ah! you rogue," said the Chevalier, "you think it is time that we had learnt to grow old, and hence you exclude me and my good old woman in that request, and consider us too old to be edified by love!"

"You must remember, my dear Chevalier, that none but women are interested in this reply, as it was a man who defined it, and who required woman's whole heart, or none of it."

"Well, I confess," said Madame Du Bourgh, "that he was right, provided he in return gave her his entire, and without reservation. Proceed, lady Wilhelmina, and let us hear what he desires."

"You inquire of me the degree of love with which I would be satisfied? Truly, in love, you will find me a very miser, and I think you will agree with me, that it is possible to love each other with our whole heart, without the danger of idolatry. Now the degree and kind of love which I would expect of you, I will distinguish thus:—God, the first, best, greatest cause of all things good, of which earth or heaven may boast, love first of all—love most—love better, even best, of all in earth or heaven. Next ME, who loves as man ne'er loved before. Thy father and thy mother with filial love; thy brothers and thy sisters with fraternal love, make blest. The human race with friendship; but ME of all, save those first named, thy all of love that is left from these, be mine!"

"Truly," said the Chevalier, "these are the strong-

est expressions of love that I have ever heard uttered. Warm indeed must have been the heart that indited them, and happy must be that woman who had the regard of such a heart; he indeed deserved all of hers, as it is obvious she had all of his."

"Let us know the author of this very scientific disposition of relative loves," said Madame Du Bourgh, "I do not recollect ever to have read it in any of our French writers, and they are acknowledged to vie with any on the continent of Europe, especially on subjects of this nature."

"The author is a native Mohawk," replied Adelaide.

The words had scarcely died on her lips, when the well known sound of the victor's whoop, fell upon their delighted ears, and presently a runner appeared at the castle gate. The cadets had returned in triumph and in safety, and were encamped at their usual place, where they awaited the preparations for their triumphant entry and joyful reception in the village.

Never had there been an occasion for so grand a display of the national character of the Five Nations; nor had there ever been so prompt and so splendid a procession in Canajoharie, as that now forming to welcome the noble warriors. There was one heart at least who felt all the fervor of love that had been but just described; and though we cannot assert at present that there were more than one, we have reasons to hope there were; at all events, we are warranted in saying, that every heart felt joyful on the occasion, and every individual went cheerfully to hail the welcome return of the heroic warriors of the nation.

CHAPTER XXI.

"Love! Contradiction's darling child,
Thou prize, thou scourge to mortals given;
By turns thou'rt blest, by turns reviled,
Art now a hell—and now a heaven."

The triumphant victors were received by the inhabitants on the western banks of the Canajoharie, with every possible demonstration of joy, and were accompanied to the village with songs of triumph, while the maidens strewed the path of the heroes with branches of laurel, myrtle and oak.

Arrived at the castle, the inhabitants of the village again welcomed them, and testifying their joy by the repetition of Yo-hah-han! departed for their respective cabins, leaving the residents of the castle to the enjoyment of their immediate friends.

Sincere indeed were the gratulations of these friends, and were it possible to have noticed the smallest difference in the degree of happiness shared by these gifted individuals, that difference might have been seen in the countenances of Conrade and Wilhelmina, whose happiness appeared to have reached to that point in which it admits of no further increase.

As "every virtuous affection increases in tenderness when the object of that affection is under affliction," the sachem found in the truly affectionate attention of his loved Manima, a balm of greater efficacy than that of the balsam pine, not only to his wound, but to his affectionate heart.

"That is a very mysterious girl," said the Chevalier Du Bourgh to his lady, "for while we were lamenting the absence and danger of our friends, she

appeared to my mind more concerned about the welfare of a third person, than for that of the sachem; but without any kind of doubt, her attention and delight on beholding him, her alarm on learning that he was wounded, and her assiduous attention to him now, are the unequivocal proofs of a sincere and virtuous regard, if not of love."

"The princess is young and inexperienced in the arts of love," replied Madame Du Bourgh, "and great allowance is therefore to be made for her. She was, with the lady Wilhelmina, almost reared in the company of the young Baron, and an attachment for him grew with her growth, and became almost matured with her maturity. She loved Conrade, yes, dearly loved him; but when she saw that his attachment was wholly Wilhelmina's, she resolved to sacrifice her love for Conrade to her friendship for his beloved.

"This task, you will admit, my dear Chevalier, is a difficult one, especially for a young and delicate female; it is a sacrifice that cannot be made without many tears, especially when we learn the danger of one whom we once loved; that danger over, we return to our wonted serenity, and to those enjoyments that are connected with subsequent engagements; and the true character of our attachment is seen in the affectionate attention which is paid to the object of our purest regard."

"You have indeed, lady Du Bourgh, restored my good opinion of the princess, by this disclosure of her former attachment, and her heroic struggle to overcome it in favor of her friend. I do not wonder now, at what I considered, before this development of facts, an inconsistency in her behavior, unworthy the affianced bride of our worthy sachem. Henceforth I shall learn, more and more to respect that amiable girl, the goodness of whose heart I can now no longer question."

"You but do her justice, my dear Chevalier. I am well convinced of the innate goodness of her heart,

and am assured, that with me you will hereafter consider her to be every way worthy of the sachem."

This conversation, which had been supported in an under tone, was interrupted by Mr. Stuyvesant, who insisted upon the Chevalier being a prophet, as his prediction concerning the young prince was very likely to come to pass; "and," added he, "the present circumstance affords one strong instance of love at first sight, and what renders it a subject of surprise, is that it is difficult to ascertain which yielded first; at all events, since their first introduction to each other, their eyes have seen no other object, their ears have listened to no other voices, nor have their lips gratified any other person with a word, but their own dear selves! Truly, this puts me in mind of the epigram of Martial on Rufus and his Nævia.

"Let Rufus weep, rejoice, stand, sit or walk,
Still he can nothing but of Nævia talk;
Let him eat, drink, ask questions or dispute,
Still he must speak of Naevia or be mute;
He wrote to his father, ending with this line,
'I am, my lovely Naevia, ever thine!'"

"Well," replied the Chevalier, "this is as it ought to be, and I certainly think it will not be among the least happy matches that have been made at this village."

The party now approached the circle of friends, when the conversation became general, and was supported with considerable spirit by the ladies, until the Chevalier, addressing himself to the sachem said: "Apropos, we have a difficult question on the shelf, which remains for your answer and elucidation. May we hope that when you have sufficiently recovered from your wound, and the fatigue of your voyage, you will favor us with the solution."

"Certainly," replied the sachem, "since I feel bound to render my portion of life agreeable, if not useful to the friends by whom I am thus happily surrounded. Let me know the nature of the question, and I will endeavor to answer it without delay."

"The question is—'May not admiration and esteem be mistaken for love; and whether there is not a positive and correct line of distinction between friendship and love?'"

"These passions and emotions of the heart," replied the sachem, "have been very improperly confounded for the want of that nice distinction which it is necessary we should always have in view, when speaking of them as incident to the sexes.

"Love is the supreme passion of the heart, and consists of various attendant passions and emotions, which like the sun it transmits as so many rays; hence, esteem, admiration, joy, and indeed all the social passions, are related to love; but do not of themselves constitute that passion.

"Although it is the supreme passion of the heart; its influence is, by a law of nature, felt only by one sex for the other; and it is contrary to that law, for one man to love another with this passion. So, also, for one woman to love another; but it is both natural and proper for one of either sex, to love others of their own sex, as friends or as relatives."

"But cannot a gentleman possess a friendly regard for a lady without loving her, or vice versa?" asked Adelaide, "and may they not mistake this regard for love?"

"This question is certainly difficult, as there are so many nice distinctions to be particularized, in order to render it easy to the understanding. It cannot, however, but be obvious, that to love a person in the sense intended, is to desire to possess the heart and and person of the object thus beloved, and with this desire we feel a kind of assurance that our happiness depends upon the attainment of that person. The case is, however, widely different when the heart is devoid of love. Although we may admire and esteem a person, we have no desire of possessing their heart, or in other words, we do not have the desire of uniting our destiny with theirs; yet in the common language we

are said to love them; when in fact, as it regards genuine love, we do not, but only admire and esteem them."

"It is certainly a happy circumstance," said Conrade, "that the heart is capable of being unalterably attached to one object, above all others, and at the same time to entertain the most friendly regard for many others, without impairing in the least the character of our attachment to the object of our love. I am of opinion that the term friendship ought to be confined to that regard which one man or one woman has for their respective sexes; and that the regard which a man has for a woman, or a woman for a man, that does not amount to love, should not be called friendship, but esteem, or admiration."

"Your proposition is certainly very accurate," observed Mr. Stuyvesant, "yet I am convinced, that at least three-fourths of the marriages that take place in the world, have occurred in consequence of their having mistaken these satellites for the primary passion."

"Do, my dear sachem," said Adelaide impatiently, "do let us have your definition of the distinguishing characters of these relative passions."

"I repeat," said the sachem, "the extreme difficulty of the task, since, under particular circumstances, it is hardly possible to define their distinctive characters. To my mind, however, it has appeared to be an established truth, that where there is a genuine love, there is also a genuine friendship connected with it. In this case, they are inseparable. With friendship the case is different, because we daily see many friendships that are devoid of genuine love.

"Opinions are at variance also on this subject. An elegant writer has said that—'every thing discloses love—every thing proves when it is reciprocal! A word, a sigh, a look, are equivalent to all its vows and all its sacrifices; but friendship requires other proofs. The confidence of true friendship is without reserve;

but in love it has always some secrets which it is impossible to reveal.' Here we perceive that our author considers friendship as having claims superior to love, requiring other and stronger proofs of reciprocity than the latter passion.

"In this opinion, however, I differ with the writer, unless he admits with me that species of friendship that has been founded on love, and in the degree that I have already remarked but just now. Lovers will unquestionably do more for the objects of their regard than friends would, who do not feel this soul-subduing passion for a friend; and this must prove, in point of ardor and sincerity, the superiority of love to that of friendship. Still, according to my theory—which I find, to be properly understood, I must give at large—it will be clearly seen, that the purest and most ardent friendships, are those that have for their basis, love properly reciprocated.

"And what is friendship? As with love, it is a divine inmate of the soul; it is one of those nobler passions of the heart, which elevates us above the brute, brings us near the level of angels, and as near to the Deity as it is possible for the perfection of man to attain in this life.

"It appears to my warm imagination, and my ardent and warmer heart, and from an experience tinctured with all the lights and shades of this sublime passion, that there are too few that enjoy that reciprocal feeling for, and to each other, which constitutes a lasting and sincere friendship. And from the same experience, I think I am qualified to say, that it is from the numerous discordant passions that occupy the heart, and which, suffered to exert without control their baneful influence, prevent the rise and progress of this heavenly flame.

"Friendship, pure, perfect friendship, is the bond and union of souls! As in love, it requires a kindred spirit, congenial minds, reciprocal desires; it flourishes in fertile, but grows not in barren or unfruitful soils.

Rich and overflowing with sensiblity are the hearts in which friendship dwells, is nurtured and perfected. To such its commands are natural, easy, delightful! It smooths the rugged paths of life; it levels the obstructing barriers to happiness, and with reason for its guide, it opens the way to a firm and lasting happiness in life, and as the hand-maid of religion, and the twin-sister of love, to that happiness which is treasured up for us in a glorious eternity.

"He that is admitted to the enjoyment of pure and perfect friendship in this life, has a foretaste of heaven, of that ecstatic bliss which is the happiness of angels and the beatified. But alas! the noble passions of the soul are girt around with infirmity—enveloped in earthen vessels, containing forbidding draughts, which mingle with them and mar or despoil them of their glory.

"In the economy of divine goodness, provision was made for the enjoyment of friendship in its various relations. Hence it is allowed to man to marry but one wife, who is 'bone of his bone and flesh of his flesh.' They are one in heart, soul and body; their friendship for each other cemented by love, constitutes them happy in each other's confidence and esteem. Such should be the friendship of man and wife; such, it appears to me was the design of their Creator. But O! how few such friendships do we find in marriage?"

The sachem having paused at this inquiry, the agitated Manima who had apparently more than any other attended to his eulogy on friendship, requested him to give a reason why there were so few.

"Alas! dearest Manima, it is because there was not that union of spirit, that congeniality of sentiment and of mind, which is necessary, essentially necessary to generate and support the flame of perfect friendship; there was a deficiency of candor in one or both parties, some secret reservation before, which being discovered after marriage, has given the death blow to their friendship and their happiness.

"Here we come in contact with the sentiment of the author above quoted, 'The confidence of true friendship is without reserve.' In love and courtship, 'every thing proves when it is reciprocal, a word, a sigh, a look, &c., are equivalent, to all its vows and all its sacrifices,' still there may be some reserve.—But when the parties profess their attachment to be reciprocal; reserve in this case is, if not criminal, at least ungenerous, unjust and dangerous to their friendship and happiness after marriage."

"This is but too true," said the Chevalier, "and I have had personal knowledge of many unhappy matches in my dear France, all which originated in that uncandid reservation which you have hinted at."

"Doubtless," replied the sachem, "these kind of matches are, unhappily, frequent in all countries that are called civilized. But there are more causes of unhappiness from declining friendship, than that just noticed. Marriages are too generally rather hastily contracted from motives of interest and convenience for the present, without consulting the future, or testing the ardor, purity, and reciprocity of regard. With such, marriage is a thing of course. They believe, and without being at any trouble to investigate the reason or grounds of their belief, that when they are once married, that love, friendship and happiness must follow as a consequence; but alas! too many sad reverses have presented themselves to my knowledge, little and short as has been my acquaintance with civilized man.

"Without, however, extending this subject to unusual length, I will but glance at the causes which are productive of disappointment, as it regards reciprocity in love and friendship, when united by marriage. There are now present several candidates for marriage, and it may serve as an introduction to its ceremonies; and as our good Corlear used to say, 'the Indians of the Five Nations are much given to speech making,' I shall avail myself of the privilege,

for the entertainment of my friends, particularly as they have called upon me for the expression of my sentiments on this very important subject.

"The causes that prevent a reciprocity of love and friendship, are obviously the effect of the influence of the unsocial passions of the heart, and especially those that tend to the overthrow of reason. They are also to be traced to those baseless associations in which there can be no stability; such as associations for convenience, for gain, from necessity, and in which there is not a union of souls, an interchange of genuine love.

"The heart that is capable of loving once, with few exceptions, is capable of loving always; but to call forth this capability, it must meet its kindred spirit. It is then attracted and attracts, as soon as it comes within the sphere of its kindred influence. They are united in soul, in one or other of the relations of friendship. They love each other with a pure, zealous, ardent and sincere attachment of the heart, desiring and promoting each other's mutual happiness and comfort, under all circumstances, whether adverse or prosperous, and that without individual or selfish consideration; but because they do truly and unfeignedly love each other, and rejoice in each other's welfare and happiness. They bear with each others weakness, they have charity for each other's failings, knowing from experience that man is frail.

"Such is the friendship my fond soul delights to acknowledge. It contemns and despises a passion less noble. It aspires to the highest possible scale of love and friendship, and looks down with pity and disgust upon that empty profession which the heartless world has dignified with the name, without the essentials, of friendship." Here the sachem in his most animated strain, exclaimed:—"Friendship, thou darling passion of my soul, continue to extend thy happy influence in and around me, as a sacred halo. Let thy first effect be seen in my increasing love and adoration to God, the first friend of my soul, then diffuse thyself

obviously and feelingly to those that are dearest to my heart, and thence progress, until thou shalt embrace the whole creation in the circle of thy love!"

The Chevalier approaching Wilhelmina, observed in a whisper, "I now know the author of those strong expressions of love which you did us the pleasure of repeating this morning. Surely the sachem must have felt, and deeply felt, the influence of that passion, or he must be one of the most minute observers of nature in real life, that I have before known."

"Yes," replied Conrade, "he has deeply felt as you observed, the influence of that passion; but it has slept in the grave of his beloved, until recalled by the growing influence of the lovely Manima."

The sachem apoligized for his early retirement, in consequence of the remaining weakness from his wound and fatigue, and was followed by Conrade, who continued to act as his chirurgeon. The young prince was so enchanted with the lovely Ersel, so riveted to her company, that he did not perceive the departure of his friends for some time. When he discovered their absence, he seemed as one just waking from a pleasing dream, to a recollection of the duties that were to be performed, and entreating the fair princess to remain until his return, he hasted to assist Conrade in his attendance on their friend.

The eulogy expressed by the sachem had a wonderful effect upon all the persons present, but had made a deeper impression upon the hearts of Manima and Adelaide, than upon any others. They were both affected to tears, and were desirous of seeking in retirement an opportunity of communicating with each other on this mysterious subject.

Mr. Stuyvesant in vain endeavored to engage Adelaide in a discussion of the subject, which he considered as having been most faithfully described by the sachem. He was convinced that he loved her, and was desirous of ascertaining whether he had any reasons on which to ground his hope of a reciprocity on

her part. But Adelaide had read, unluckily for her, too many conflicting rules laid down by various French authors, for the government of females when they were conscious of having secured the attachment of an honorable lover. She adopted that advice which led her to treat all his advances with no more than common politeness required. And when, in the most earnest manner, he besought her to a discussion, on the result of which he acknowledged his happiness in a great measure to depend, she, with a reserve not usual to her nation, nor indeed natural to herself, declined his pressing invitation, and taking the princess' arm, with a forced levity and a crippled apology, bid him and the remaining company a good night, and retired to their chamber for the purpose already noticed.

The disappointed youth, in the goodness of his heart, found an ample apology for the conduct of Adelaide. And hoping that she would afford him an opportunity for ascertaining her sentiments of him, previous to his departure for the city, he rallied all his powers, in order to enable him to sustain with becoming fortitude that which he considered to be a repulse to his first attempt of making an overture towards courtship.

Night wearing apace, the parties, after expressing their high gratification in the enjoyments of the past day, retired to their respective apartments; some to forget in sleep the various employments that had occupied their time and attention on this eventful day; others to toss upon their pillows, and dwell upon the retrospective and prospective scenes of the past and approaching hours, which to them were pregnant with events of the most important character.

CHAPTER XXII.

"But she, with studied fond delays,
Defers the blissful hour;
And loves to try his constancy,
And prove her maiden power.
That heart, she said, is lightly prized,
Which is too lightly won;
And long shall rue that easy maid
Who yields her love too soon."

Manima was led to her chamber by her fair friend, where closing the door against all obtrusion, and throwing themselves undressed upon the bed, they first gave vent to a flood of tears, the actual cause of which, however, was inexplicable to them.

"Oh! it is sweet to weep," said Adelaide, as the fountain of her eyes began to lessen at the prospect of hope which chased away the fears that had taken possession of her heart.

"Yes, it is sweet to weep, when we can account for our tears," replied Manima, "but on the present occasion I certainly cannot account for this involuntary flow of mine."

"Neither can I, but still it is sweet to weep," continued Adelaide, "and if our hearts are not made lighter by it, I am sure our heads are."

"My heart was full to overflowing, while the sachem was passionately describing the character of love and friendship," said Manima, "and it was with difficulty that I restrained my tears while he was proceeding. But why I should be thus affected, I know not, unless it be that his coloring of these passions has given them a character new to my inexperienced

heart, and far beyond any thing I had ever anticipated of them."

"Strong as he has colored them," said Adelaide, "my mother says the picture is true to nature, and the reason why it is not seen in all marriages in its most natural and enchanting light, is in consequence of their having been made upon principles that are false to nature."

"I confess it is that which distresses me," said Manima. "I have every proof that my heart could expect or desire, that the sachem truly loves me; but still there is an indescribable something in myself—a kind of involuntary reluctance to enter into an union with him; not that I consider him in any manner unworthy of me, or that he would prove unkind to me after marriage. Marriage! ah, there is the difficulty. Prior to this, I have the exclusive right to my own heart, its desires and its reverses, but when in the road to marriage, and in order to render it happy, I must first acknowledge a reciprocity of love. Well, this is right, and I have done it! Next, I am to make no reservation in my heart that should be concealed from his knowledge. And lastly".....

"O! do not make any lastlys," interrupted Adelaide, "you have done enough firstly to satisfy any reasonable man, and I am resolved that my swain shall sigh, and mourn, and sue at my feet for months, before he shall be honored with my confession of reciprocity. No, no, Manima, I have been taught by the wisest of writers to consider love as a warfare, the heart as a citadel, and a lover as an enemy in disguise. If he finds an easy conquest in his attack upon the heart, he becomes a vain-boasting tyrant, and contemns the heart which neglected to resist him. And believe me, the heart that resists, even while it secretly wishes to be subdued, is one that will ever be deemed worth the wearing. No, no! no confessions from me I assure you."

"What, not after an honorable avowal of love, fol-

lowed by an honest demand of your person in marriage?" asked Manima, somewhat disconcerted.

"No, no, not even then; it were infinitely better to leave him wholly ignorant of my actual regard for him, and to let him believe that it was in pity for his sighs and compassion for his constancy, and not out of pure love that I consented at last to be his. A conquest thus made, and a union thus secured, will chain him for ever to my will, without the fear of losing that affection which he himself will be studious to retain."

"You cannot be in earnest, dear Adelaide," said Manima, greatly affected, "no, you cannot indeed be in earnest, after hearing the causes of so many unhappy marriages so faithfully detailed but a short hour since. If you are, I certainly tremble for you."

"Nay, fear not my kind friend, I am not indeed seriously earnest in my resolution for carrying this plan into the extent of its bearings; but O! how charming it will be to see, or to imagine I see my disappointed swain sitting in his arm chair in a corner of the room, with his elbow resting on the cushion, his forehead clasped as it were by his hand, his bright eyes fixed upon vacancy, or at most upon a speck on the floor, 'his brows knit, his lips, instead of being extended with a sweet smile of complacency, are drawn together like a stewed prune!' Come! I am glad to see your countenance brighten. Now let me advise you to make a trial of the attachment of your good sachem. Do, dearest girl—do let me see you repulse him a little when he approaches you to-morrow."

"And for what should I repulse him?" inquired the princess; "for having selected me from thousands, and preferring me to all my sex beside? No, my friend, I can never bring myself to treat him with such ungenerous unkindness, who has given me the most unequivocal proofs of an attachment every way consonant to my utmost wishes and expectations."

"Ah!" replied Adelaide, "I see you are far gone

already in the labyrinth of love; and have no doubt been industriously employed in conning your lessons of obedience. Now let me question you—myself representing the sachem, and you his liege wife. Hem! 'Wife, I say, wife!' Now I see you pout a little, and think I hear you murmur in a whisper, 'What! already plain wife; no longer—dearest Manima! Alas the day or ever I were married.' Well, but you will not answer his call? Then I will do it for you. Now mark—poor little trembling thing, you approach his lordly presence, a smile, strangled by a rising sigh, almost preventing articulation, but it must out—'Here am I, your dutiful and obedient wife—be pleased to lay on me your commands! They shall be—yes, they shall be instantly obeyed, because I have given you the right to command me!'"

"Truly, Adelaide, I am compelled to smile at the humorous turns of your conversation, and begin to suspect that it is all forced—all designed to expel thoughts of a more serious and gloomy character; for I imagined that there was something serious passing in the minds of Mr. Stuyvesant and yourself, during the evening's entertainment, which has been left unexplained."

"Why, if the eyes and countenance of Mr. Stuyvesant, are indeed the indices of his heart, I must confess that when the sachem quoted that remarkable passage in which it is said, 'every thing discloses love, every thing proves when it is reciprocal, a word, a sigh, a look'—the look and the sigh I did certainly see and hear, but the word" .....

"And who hindered the expression of more than a word?" asked Manima.

"Psha! let us go to sleep, I am getting quite drowsy—heigh-ho!"

A responding "Yo-hah!" which was at least equivalent to the latter interjection, was uttered by Garangula, on his way through the passage to his chamber, which had the effect of startling Adelaide, who hur-

she was about to confirm with the sachem, was one founded rather on principles of gratitude, than on those of involuntary esteem and regard. At all events, her happiness was shaded occasionally with sudden clouds of melancholy, and her tears were seen to flow more fast and frequent than the occasion would seem to justify.

Mr. Stuyvesant appeared dejected, but endeavored to rally his spirits, which the arch and volatile Adelaide took care to prevent by her whole artillery of humor. Affecting to be ignorant of his desire to propose himself to her acceptance, and of the cause of his present mortification, she increased his confusion to that degree that disqualified him for supporting any part of the conversation which was so spiritedly conducted by the rest of the company, and prevented him from renewing his desire of becoming her attached suitor.

Certainly, thought he, I must be overwhelmed with love, since I am unquestionably overwhelmed with confusion; and though the sachem did not say it in his remarks on that passion, I will venture to assert it, that confusion is one of its satellites.

After some time, he succeeded in drawing the object of his wishes apart from the company, and seiz- that moment, he observed:—"Why have you, dear lady Adelaide, refused me the opportunity which I have so earnestly solicited for communicating with you on a subject that concerns our mutual happiness?"

"Psha! nonsense. Do look at the group at the other end of the hall, I mean the several couples that have already talked of 'mutual happiness.'"

"I fancy," said Mr. Stuyvesant, "that they neither of them repent it."

"Ah! but they do, if we are to judge from appearances," replied Adelaide. "Behold the baron and his betrothed! Why they look as demure as a puritan congregation. Then there is the Mohawk princess. Pray tell me, does she not look like 'patience

sleep from his eyes, and pleasure from his heart, which was now filled with sighs.

After revolving the matter for some time in the mind, he resolved on attempting once more to obtain a hearing from the obdurate Adelaide. Soon after this decision, he began to nod in his chair, and the faithful Cato, perceiving these symptoms of approaching sleep, kindly urged his indulgent master to retire to his pillow, and to take the repose which he evidently appeared to need as well as to desire, and which he, himself, was equally desirous of obtaining.

The morning following, the parties again met in the great hall, presenting a group of faces worthy the pencil of a Hogarth. Conrade and Wilhelmina, in the calm and undisturbed features of their countenances, conveyed to the idea of the beholder, love crowned with all the social and heavenly passions of the heart; contentment, in its utmost perfection appeared to be theirs.

The sachem, dignified in his appearance, though rather emaciated from his wound, presented a faithful original of conscious rectitude, a firm and unwavering mind, a heart of the most refined benevolence, which indicated universal love for mankind, but for his beloved Manima a regard surpassing all the rest. In him was seen the anticipation of perfect and unalloyed happiness and content; for the soil, in which the seeds of the nobler passions had grown, had been faithfully cultivated, and the share of happiness which was his, he was solicitous of imparting to all the world; and to one favorite being more than to all the world beside.

Conscious of this, the lovely princess, naturally timid and reserved, and oppressed with the weight of hurried reflections consequent upon the important events that were shortly to take place, appeared somewhat confused, thoughtful, and at times absent; indeed so much so, as to induce the belief that she was undecided, discontented and unhappy; that the union

inclined to encourage my address, is yet free to choose?"

"No, no," replied Adelaide briskly, "I must not trust any one with the actual dispositions of my heart.'

"Without mutual candor and confidence," continued Mr. Stuyvesant. "We stand upon unequal ground. I, on my part, have promptly and candidly declared to you the state of my mind."

"That is all as it should be," replied Adelaide, "and I have patiently heard you, which is all that I should do; more than that, a gentleman ought not to expect."

"Certainly, lady Adelaide, they have a right to expect something more than a patient hearing; and I am sure that you will confess that a proposition of the nature of that which I have made you, merits at least a candid reply."

"And have I not already told you that I would not be so cruel as to drive you to despair?"

"May I understand you to mean, that I may be permitted to hope?"

"I do not authorize you to hope, but you can do so of your own accord if you please."

A sudden turn was given to this tedious courtship by the arrival of a canoe from Oranienburgh, bringing letters from New Amsterdam, which required the instant departure of Mr. Stuyvesant.

The tenor of these letters were of so important a nature, that he was obliged to make a hasty apology to the company. But to Adelaide he expressed his regret in being so unfortnnate as not to have been found worthy of her confidence and esteem; and that under his present embarrassed mind, from the tenor of the letters he had received, he was unable to say, if ever, at what period he should again have the pleasure of visiting the Mohawk village. He then bid her a sincere farewell, wishing her every happiness, and directing Cato to convey his portmanteau to the canoe, he, in the most affectionate manner, took leave of every individual present, and taking the arm of Conrade, he whispered to Wilhelmina:—"Adieu!

my dearest cousin. May you be as supremely happy in your love, as I am miserable in mine. Your faithful Conrade will learn the particulars of my sudden departure, and will communicate them to you." He then added, in a more audible voice—"FAREWELL! God bless you!" Then turning upon Adelaide a last look, he made the effort and exclaimed—"Oh! lady ——Farewell!" and retired amid the tears and the regrets of every individual.

CHAPTER XXIII.

"Yet other secret griefs had she,
O! pillow—only known to thee!
Say, did not hopeless love intrude,
On her poor bosom's solitude?"

Repentance, though it may not come too late, may nevertheless be unseasonable, and hence for a time unavailing. This was precisely the case with Adelaide, who, after the injudicious perversity of her morning's levity, and the sudden and unexpected event which had checked her in the midst of her career, felt mortified, embarrassed and confounded. A false pride prevented her from making the necessary advances toward an explanation; and with the view of appearing consistent, she yet affected to bear the departure of Mr. Stuyvesant with the same indifference that she would have borne that of a common friend. But could the sorowing company have beheld her heart, they would have seen it agitated, distressed and hopeless.

As soon as circumstances admitted, Adelaide retired alone to her chamber, and throwing herself on the bed, gave a full vent to those tears which she had with difficulty suppressed from the moment of the departure of Mr. Stuyvesant, until her own release from the watchful observation of her companions.

She feared that the theory of courtship by which she had been governed, might not suit the climate of North America, however successful it might have been found in France, and that in all probability she had

for ever lost the affection of one to whom her heart had acknowledged the most undoubted partiality.—Perhaps it was not yet too late to obtain an interview with him, before he embarked, and to explain to him the actual state of her regard, and that her conduct of the morning was nothing more than a mere whim, which she had imprudently indulged at the expense of her better judgment.

With the rapidity of lightning did these and various other ideas flash through the mind of the distressed maiden; but she found not resolution to put her thoughts in practice. She felt already the degradation of yielding to an impulse, although just and proper, under existing circumstances would nevertheless have the appearance of an impropriety, hardly excusable in her sex. She concluded, therefore, after a long and painful conflict of the mind, that she had erred; and that she would atone for that error if ever an opportunity offered itself. And she ardently hoped it would not be long before one favorable to her wishes would offer.

Mr. Stuyvesant, on his way to the landing, imparted to Conrade the important communications which he had received. They threatened the entire destructruction of the Dutch influence, and their claims to the New Netherlands; that the Governor was greatly straitened in consequence of the inroads of the New Englanders, who had settled at New Haven; the Swedes, on the eastern banks of the Delaware, and the English, on the eastern end of Long Island, who continued their encroachments daily.

But the most important alarm had been caused by the arrival of a messenger, who had made a formal claim of Long Islaad, in the name and behalf of the Dowager of Stirling. Added to which, was the intelligence of a design on the part of England, to subdue to herself the whole continent, and by conquest to extinguish the claims of the Dutch West India Company to the territory which they had held since 1609.

The Governor, a most faithful agent of the Dutch West India Company, took every step which the exigency of the case, and the nature of his office required, to prevent the loss of territory. His official labors were incessant; the embarrassments which he daily experienced, from the encroachments of the New Englanders, Marylanders and Swedes, he had faithfully transmitted to his employers; and at the same time despatched a sloop to Oranienberg with similar information to the agents there, as also to request the immediate return of his kinsman, of whose counsel and assistance he felt himself greatly in need.

"There is certainly," said Conrade, after having learnt the nature of the dispatch, "an imperious call for your immediate departure; which does not, however, lessen our regrets, for we had fondly anticipated the agreeable pleasure of your company for at least some weeks; and pardon me, my friend, if I add, there has been a secret whisper among the ladies, that you were the captive of the fair Adelaide; and that there were strong reasons for believing that we should have you with us altogether."

"With you, my dear friend," replied Mr. Stuyvesant, "I will make no reserve. Such, indeed, was my fond wish; but I have been so unfortunate as not to meet with a reciprocal regard from that amiable young lady; and I leave this happy village, with friends dear to me as life, with the expectation of returning here no more."

"This is indeed an issue that must greatly add to our regret; and I am certain it will produce a shock to the hearts of your friends, who calculated upon seeing you often among them, to learn now that they are to expect you no more."

"After the repulse which I have met with," replied Mr. Stuyvesant, "it would be imprudent in me to throw myself again in the way of Lady Adelaide, for whom I cherish the most sincere regard, and from whom I confess to tear myself with no little reluc-

tance. I pray you, therefore, to conceal as much as possible from my friends, the mortification I do now, and must long labor under, from her declining to accept my addresses. I shall, notwithstanding, for ever entertain the most exalted opinion of her; and shall hope for her happiness, long as I feel the reasonable desire of promoting my own."

Conrade, after expressing himself in the most feeling manner for this unexpected event, informed him that he should proceed to Holland, so soon as he could effect arrangements; but should wait the public interment, and funeral obsequies, of their deceased friends at Schenectady; from whence they should proceed to New Amsterdam, at which city they would remain until the following spring, where he anticipated the happiness of renewing their friendship, and of extending it to the latest period of their lives.

This agreeable communication relieved Mr. Stuyvesant of some of the melancholy which had pressed upon his heart, and tenderly embracing Conrade, he embarked on board the canoe, which was immediately unmoored from the landing, from whence she was rapidly propelled by the descending stream of the Mohawk River, aided by the paddles of four sturdy craftsmen.

Returning to the castle, Conrade found his friends anxiously awaiting him. They were desirous of learning the particulars which had caused the hurried departure of Mr. Stuyvesant, and on being informed that it was of an official or public nature, and not a private calamity which they feared, they became satisfied.

The sachem was heard to fetch a profound sigh, while Conrade was communicating the particulars of the apprehended descent of the English on the Dutch territory, and on being asked the cause, he observed:

"I see rivers of blood extinguishing the claims of the Dutch, and of my nation. The lion will soon roar in the North American wilderness, and wars and

vices will finally exterminate our race. The avarice and the ambition of France has extended itself to England, and from my knowledge of her enterprise, her resources, and the bravery of her sons, I can easily forsee the ultimate conquest of this entire continent. Baron," continued he, "you have a deep interest at stake. You have but little time to lose, and should with all possible dispatch proceed to Holland; there have your titles and property in this territory confirmed; from thence you should proceed to England, and there exhibit your titles, and demand of the crown the guarantee of your own, and the claims of your company, to their respective freeholds.

"By this step you will secure for yourself and them, the privilege of retaining your lands free of confiscation. And although you will have to change your rulers, and the form of your government, your lands will remain yours in fee simple, according to the tenor of the original grant, which will exempt them from being included in that which may be hereafter claimed in right of conquest."

Addressing himself next to the Mohawk chief, he observed:—"Father! the Five Nations must prepare themselves for the events likely to take place in this expected invasion. Although I consider either the alliance or the hostility of the whites as the greatest evil, morally considered, that could befal our nation, yet, should they claim our alliance upon honorable terms, we are bound to accede to them; but if, like the French, they enter into an alliance with our enemies, we must be prepared to convince them that the warriors of the Five Nations are no contemptible foe."

"Yo-hah! sachem," replied the Silver Kettle, "we are willing to enter into a friendly alliance with all good and faithful nations; and if the English seek it, and should prove themselves as worthy as the good Corlear nation, they shall have it. But if, like the

French, they should prove treacherous, they shall find that we have fire in our eyes, courage in our hearts, and death in our arms, to punish them.

"But we will take eye-water to make us see clear, that we may judge of their intentions; and if we find them good and true, we will make a chain that shall be bright and lasting, and plant for them the tree of peace; but if on the contrary, we find them to be enemies, we will raise the hatchet against them, and keep it raised as long as there remains one warrior capable of resisting them."

Conrade felt the force of the sachem's arguments and advice, and foresaw, in the event of an invasion by the English, the downfall of the Dutch dynasty in North America. Just and lawful as their claims were, by discovery, by purchase and by possession, he was sure that these rights would be set aside, not by sound law, but by superior force, and that therefore the landholders must rely on the clemency of the crown of England for the retention of their claims. It was, however, necessary for him, as his claims had not yet been confirmed, to proceed to Europe without delay, that he might have both these and those of his successions acknowledged and secured.

These events produced an extraordinary change in the affairs at the village; and Adelaide was almost petrified when she heard of the contemplated sudden departure of Conrade and Wilhelmina, for the metropolis. Nay, more, that the sachem and his princess were expected to accompany them. Alas, thought she, I too might have been of the happy number, but for my thoughtless, ill-timed levity. A train of melancholy ideas succeeded to these thoughts, and were only interrupted by the appearance of Wilhelmina, who entered the chamber with a heavenly smile beaming on her countenance, and communicated to the desponding maiden the heart reviving intelligence that Conrade and herself had succeeded in obtaining the consent of her indulgent parents to accompany them to Manhat-

tan City, to remain with them until their embarkation for Europe.

"And then," said the now rejoicing Adelaide, "what is to become of me?"

"Why, my Conrade has promised that cousin Jacob will escort you in safety to those dear and indulgent parents."

"Impossible!" exclaimed Adelaide, "I have offended Mr. Stuyvesant beyond forgiveness. I feel that I am unworthy of his regard."

"Well, well," said Wilhelmina, "I know one who does you the justice to think you every way entitled, not only to his regard, but to his whole life of love. Now if you are truly willing to reward his attachment with yours in return, come pack up quickly, and be ready to proceed to Oranienberg with us.—By-the-by," continued she, with somewhat of diffidence, "I want you to support me on an approaching event, which is to take place on our arrival at that village."

Adelaide, throwing her arms around the neck of her friend, with a flow of tears, expressed her sense of the kind and considerate conduct manifested in her behalf, and added, that she had been taught the importance of candor and sincerity, in affairs of which the heart was concerned. Indeed, she was now so fully sensible of the impropriety of her behaviour, that she knew not how she could look Mr. Stuyvesant in the face without confusion, unless some kind advocate, some considerate friend, like her Wilhelmina, would first, by removing every difficulty, render an interview between them supportable."

"Be satisfied, my dear Adelaide, you have had all your wishes anticipated. Your own chosen advocate, indeed, your warm and sincere advocate, has already successfully plead your cause."

"To what generous friend am I to consider myself so much indebted?"

"The heart—the affectionate heart of your lover."

"Oh, Wilhelmina! this but adds to my mortification; and must inevitably increase my confusion on again meeting with him. I must indeed appear despicable in his eyes."

"Not so, believe me, Mr. Stuyvesant is possessed of sufficient sense, and has also had sufficient experience of the dispositions of our sex, to enable him to attribute to its proper cause your conduct of this morning. Nor would he have left us as he has, without convincing you, that on reflection he was satisfied it was but a whim of yours, put in requisition to teaze him, and for which he freely forgave you, but was prevented by the importance of the message received from the Governor."

Adelaide was at length convinced, that Mr. Stuyvesant had not left her with displeasure, and that he would see her again with satisfaction; and thus convinced, she set about making preparations for their intended voyage.

The lovely Ersel, "the blooming Tuscarora rose," had banished from the head of the prince, not only all thoughts, but even every shadow of desire for accompanying his friends to Europe; nor could he be prevailed upon to join them in their voyage to Oranienberg, to be present at the nuptials of his friends, until he had obtained the consent of Ersel to be one of the party.

Preparations for escorting our hero, and his affianced bride, were carried on without intermission.—Twenty canoes were overhauled and rendered seaworthy; and forty of the young chiefs volunteered their services as paddlers to the fleet. The Silver Kettle and his Queen, spared no pains to render this the most splendid expedition ever recorded in the annals of the Mohawks. The barks of many oaks in the vicinity of the village, were peeled, to admit the impression of the national record of the approaching event.

Twenty canoes with their passengers were described with their heads turned towards the south-east;

above the two state canoes were drawn an ear of corn and a leg of venison, emblematic of its being a wedding expedition; numerous belts and strings of wampum, were also described, expressive of the value of the presents intended for the respective couple.

While these preparations were going on, the Chevalier and his lady engaged the sachem in conversation adapted to the state of their feelings, particularly as it regarded their church, and they concluded that the individual who had so ably supported his objections to the errors and superstitions of that church, must be qualified to advise them in what manner to act, as they felt desirous of embracing the Protestant faith.

If they had been surprised at his unanswerable arguments, condemnatory of the errors of their church, they were more so, when on expressing their intention of withdrawing themselves from its communion, they found him equally opposed to such a step, but were encouraged to hope that they were as secure in that church as in any other, provided they acquired the true faith.

"When I objected to the policy and practice of the rulers and members of the church commonly known as the Roman Catholic Church, I did not, my dear Chevalier, have the most distant idea of objecting to 'the faith once delivered to the saints.' I denounced those of your community who had departed, yes, widely departed, both from the letter and the spirit of that holy and desirable faith; those who had converted the mild and peaceable religion of the Redeemer, into a religion worthy alone of the evil one.

"If you have obtained that saving faith as a consequence of your adhesion to your church, 'Stand fast, therefore, in the liberty wherewith Christ hath made you free.' Without this faith, the name of Roman Catholic, neither that of Protestant, can avail you any thing, and if you have not attained, as yet, that faith, let me advise you to redouble your diligence.

Remember what the head of the church has said: 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God!'

"As an encourgement for you to remain firm in your communion, let me assure you that I have read of some, and have personally known others of your creed that had obtained, and lived, by that faith which is essential to salvation. Again, I have had the same experience of the members of other dissenting churches. I have heard of, and known, Lutherans, Calvinists and High Churchmen, who have severally testified of 'the truth as it is in Jesus,' so that we plainly perceive the fulfilment of that remarkable passage of St. Peter, 'Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him.

"If you renounce the errors and superstitions of your sect, it is enough. Follow the example of Luther and Melancthon, discard the vain and sinful tenets of your Popes, particularly those established by Leo X. Have charity for all who worship God in Christ, though they differ in their forms and ceremonies of worship. Give the right hand of christian fellowship to all the sincere followers of the Lamb; and be faithful yourselves in worshipping God in spirit and in truth; and I repeat it, you are as secure in the Roman Catholic Church, as you would be in any other church on earth."

"Alas!" replied the Chevalier, "if we remain in the Roman Catholic communion, we dare not receive any other sect of professing christians, than as heretics and infidels."

"This is a convincing proof of their want of charity," said the sachem, "and is a degrading proof that in your church government, you are not even allowed the 'liberty of conscience.' Under such circumstances, I repeat, follow the examples of Luther and Melancthon, and a host of christian worthies. Come out from among the wicked. Renounce their errors, and

become what it is your highest interest to be, a Catholic Christian; a follower of your Lord and Master; but not a follower of any pope or prelate, priest, vicar, parson or curate of any sect, who are not sincere followers of Christ, and who do not possess christian charity for the sincere believers of other denominations. I say, from such it is your duty to dissent and to separate, that you may attach yourself to Christ's Universal Church."

CHAPTER XXIV.

"Pure light! mild essence, modest love!
Foretaste of bliss from realms above;
Eetherial spirit, hail to thee!
Best, brightest boon to nature given;
That want'st but immortality,
To be thyself a heaven!"

While the princess and the rest of the inmates of the castle were busily employed in forwarding the preparations for this important expedition, the Chevalier and his lady, together with our hero, were enjoying the uninterrupted conversation of the sachem.

Madame Du Bourgh requested him to favor them with his opinion of the origin of the Indians, as distinct from the whites.

"I have strong reasons," replied the sachem, "for supposing that the origin of mankind was such as you now perceive among us native and uncultivated Indians; that we are of the parent stock of Adam, who was a red man, as the name implies; that there was some peculiarity in certain of his descendants, such as the Chaldeans and the Persians, from the former of whom the Jews had their origin.

"Prior to this event, it is highly probable that all mankind were influenced by a spirit peculiar to their nations, which led them to idolatrous worship; which must prove that the spirit which thus influenced them, was not the Holy Spirit of God. Adam indeed did possess that spirit which had been breathed into his nostrils by the Creator, but it departed from him on violating the commands of the Most High. And be-

ing thus left to the influence of a rebellious spirit, partaking of the combined nature of light and darkness, or of good and evil, has his actions in comformity thereto.

"Humiliating as the reflection is, it is nevertheless true, that the consequence of Adam's disobedience, was the degradation of man, who was previously part divine and part human; subsequently part human and part devilish. As a proof of this supposition, the first born of Eve was a murderer! And alas! have we not daily proofs of the envious, malicious, murderous spirit of our own age?

"It is hence obvious that the descendants of fallen Adam, are not by nature as some assert, but by the sin of disobedience entailed upon them, subject to like conflicting passions of good and evil continually, and until it shall please the Supreme Father of all, as in the creation he separated light from darkness, to separate evil from the hearts of men.

"Mankind, while in this state, are incapable of pleasing God! And here we perceive the stupendous mercy of God, in his glorious scheme of redemption, by the atoning merits of a Savior; and here we view the eternal and unchangeable love of the Universal Father of all created intelligences, sending his Son, the spiritual Adam, by whom all things are to be restored to their primitive purity and excellence.

"This restoration has in part begun already, and every sincere believer in Christ, who is regenerated or born of the Spirit of God, or in plain terms, all those who by faith and repentance have had the evil spirit cast out from their hearts, and have received the Spirit of God, are converted, and are thus placed in the same happy relation to God, that Adam was prior to his fall; they are part divine and part human, as at the creation. And these I consider as being vital and evangelical christians, in whatever nation, or whatever sect of believers they may be among; in any, or every part of the whole universe."

"Our daughter informed us," said the Chevalier, "that you believe in the universal restoration of all intelligences."

"I do most unequivocally believe it," replied the sachem, "but though I do not consider such a belief as essential to salvation, it is a belief on which the temporal happiness of every child of Adam depends; to wit: that God does unalterably will the salvation of all men, and that, in the language of the Apostle, Eph. i. 9—10, he has made known unto us the mystery of this 'will, according to his good pleasure, which he hath purposed in himself," which is, in 'the dispensation of the fulness of times to gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.'"

The sachem continued his illustrations of this doctrine, at length, showing his view of the character and attributes of the Deity, the objects of Christ's mission, as a testimony of God's love to his creature—man, and to save man FROM SIN, not *from deserved punishment*, &c.

"It appears to me, said the Chevalier, who, with Madame Du Bourgh and Conrade, had been affected to tears by the foregoing view of the sachem's faith, "that with such a view of the glorious designs of the Creator, it were next to impossible not to love, to worship and to adore him in all his perfections, as our Creator, Redeemer, and Sanctifier."

"Yes," replied the sachem, "he is love, infinite, unbounded, inexhaustible love! The religion that is founded upon this love, enables its advocates to approach him as their Father and their God, while those who from a slavish fear are made to embrace, I will not say religion, but a semblance of religion, approach him as a tyrant, whose disposition is to inflict eternal punishment on unbelievers; a punishment, that if executed, would far transcend the merit of crime, and which, instead of being just, would be the extreme of cruelty. I would not be understood to mean, that

those whose religion is founded on love, are without fear; they have a filial fear—a fear of offending; but not a servile and slavish fear. They love, because they have been loved of him."

"Verily," said the Chevalier, "you have impressed me with a more noble view of the mercy of God, and the merits of our Redeemer, than I had either conceived or heard before. You must consider me and my house, henceforth, as your children in the Gospel."

"Yes," added Madame Du Bourgh, "the faith that has been thus satisfactorily expounded to us, appears to be more rational and more consistent with the attributes and designs of the glorious Godhead, than any that has been unfolded to our view."

"If I have been instrumental in bringing you to see, with clearer views, the sublime plan of redemption, I rejoice in being thought worthy of this sacred trust. You must not, however, lose sight of the important fact, that I am no more than the humble instrument of our God and his Christ, who I humbly hope and confidently believe, will carry on his work of grace in our hearts to a glorious perfection."

"My dear sachem," said the Chevalier, "let us know to what sect of the Reformers you have attached yourself, and we will proudly become members of their communion. Our daughter informed us that you were supposed to be of the Calvinistic persuasion, being so much among the Dutch."

"As it regards sectarianism," replied the sachem, "so termed in the present age of religious controversy, I have not attached myself to any one sect in particular, but love and regard every sect, in proportion as I find them to love and and serve in faithfulness the Lord Jesus. Indeed, in the language of the Testament, I am not of Paul, nor of Apollos, nor of Cephas, but of Christ. Believing, as I do, in the universal restoration of all created intelligences; and loving, as I sincerely do, all sincere christians of every sect, I am in the strictest sense of the word, a Universalist, and

as I derived my faith from reading the Scriptures, not with the help of man, but as I sincerely trust, the help of the Spirit of God, I consider myself to be a Catholic or Bible Universalist."

Adelaide now entered the hall, and announced that preparations were in such a state of forwardness, that they proposed embarking for Schenectady on the following morning, "and I have to add, my dear parents, that it is the sincere desire of the Baron and his loved Wilhelmina, that you should both accompany them to the village in which they are to be united."

"It will certainly afford us infinite pleasure," answered the Chevalier, "to be present on this joyful occasion, and we proudly yield to their friendly desires."

The assiduous Garangula lost no time in his exertions to secure the affection of the modest Ersel, which he had at last the happiness of hearing avowed from her willing, though trembling lips, and received her permission to announce to their parents her readiness to become his bride. Overjoyed, he speeded his way to the audience chamber of their majesties, and almost breathless with delight, communicated to them the gratifying intelligence that his dear Ersel had consented to be his, and only waited the sanction of her's, and his parents, to confirm the contract.

These fond and indulgent parents proceeded immediately to the apartment of their illustrious guest, and the Queen mother fell upon her neck and wept for joy, that one of her own loved tribe should be directed by Providence to be the companion of her darling son. The Silver Kettle embraced her with affection, and assured her, that in bestowing his own daughter on the Great Eagle of the Mohawks, and his only son on the princess of the Tuscaroras, he felt a happiness beyond his utterance, and hoped that they and their generations might be blest and happy, "while suns shall shine and rivers run." While Sawontka, the father of Ersel, embracing first the Silver Kettle, next

his daughter, and lastly his intended son-in-law, gave evidences of his satisfaction by the repetition of the "Yo-hah-han!"

This evident and well known signal of joy and exultation, reaching to the most distant apartments of the castle, brought together all its inmates, who, on learning the cause, joined in their congratulations, and the day was concluded with the utmost harmony—not a sorrowful heart, if we except Adelaide, being present; nor did her sorrow arise from any other source than her own imprudence; "but for which," thought she, "I might at this moment have been included among the happiest of this happy group! Heigh-ho!"

"I have often," said the Chevalier, "heard enthusiasm condemned by men, as an improper zeal in religion. And I find that there is an enthusiasm in love. Pray tell us, sachem, whether it be equally improper in the latter, as in the former case?"

"Without a proper degree of ardor and enthusiasm," replied the sachem, "there can be no sincere christian—no devoted lover. Religion requires the whole and entire heart of its advocate, so does love. It is therefore evident, that to be perfect in any science, we must devote our whole heart to its attainment, in order to acquire its perfections. This, then, is a just and proper enthusiasm, and short of it, we are but cold and lukewarm professors of the one, and but half-hearted professors of the other.

"There is, indeed, a false or spurious enthusiasm, particularly discerned among the ignorant and lower orders of society, and originating in ignorance and superstition, and this has been properly termed, according to its degrees, bigotry—fanaticism—madness!

"Even learned men of particular temperaments of mind and body, are not wholly exempt from it. Their enthusiasm frequently sliding into one or other of these extremes. I recollect to have read a very excellent discription of an enthusiast, and I confess that comparing it with my own feelings, I was constrained to acknowledge that I was an enthusiast.

"An enthusiast is one who possesses genuine, not fictitious, sentiment; of high wrought feelings, untinged by prejudice, and free from the spurious vigor which marks the tone of the fanatic. His intellect is expansive, and consequently liberal. His views are not narrowed, though his affections are. He can take a wide range into the fields of speculative inquiry, but when a passion touches the heart, it instantly absorbs it. If it fixes on an object of devotion, every faculty of the soul is centered there, as though one powerful point of attraction had gathered round it each varying tone of sentiment and thought.

"For this ruling object, whatever it might be, he will risk any thing without calculating what he risked, and sacrifice all, unconscious that he made a sacrifice. In gazing upon it, distance, or time, or obstacles, exist not for him. He bounds over space, and spurns impediments. The abstraction of his looks bespeak the fulness, not the vacuum of his mind. The fervor of his words spring forth from an energy peculiar to his feelings, and not from violence. His individual existence seems unreal. He seems not to live of, or for himself, but for the world at large; yet more obviously for one loved object. The very plans and purposes of his being seem dependent on that other impulse, whose movements seem to lead, although they are not linked with his. Such are the striking characteristics of feeling—the wild forgetfulness of self—the absolute devotedness to somewhat else, be it a person, a passion, a sentiment, or a sensation, which constitute, according to my creed, the frame of thought that may be honored with the term enthusiasm. This degree of enthusiasm," added the sachem, "is known only to souls of the most exquisite sensibility."

"And you should have added, my dear sachem," said the Baron, "that such hearts are decreed to feel the most agonized sensations of disappointment, incertitude and hopelessness; which, according to my youthful *experience*," turning his full eyes upon Wi

helmina, "are a full equivalent for all the happiness which the enthusiast experiences in anticipation."

Wilhelmina's smile was suffused with a blush.

"But," returned the sachem, "although I admit that 'the agonized feelings of incertitude are fully equivalent to the happiness experienced only in anticipation,' we are paid with full interest when hope is reduced to certainty. And this must more than make us ample amends for all the sighs and groans, privations and disappointments which we experience, in the road to happiness."

Wilhelmina arose, and courtesying to the sachem, thanked him for herself and in behalf of her sex, for supplying them with so appropriate an argument with which to silence the complaints of those lovers, who, when they find no further obstruction in the way of their happiness, seem to look back upon their past sufferings as if they repented them of the cost of obtaining the object of their professed desire.

Conrade assured her that he could answer for himself, that so far from repenting the cost of obtaining her, the sufferings he had endured had doubly endeared her to him.

"Certainly," said the Chevalier, "the Baron is right. For we all value an article in proportion to the difficulty we had in obtaining it, and the price we have paid for it."

"Fie, Chevalier," said Madame Du Bourgh, "do you compare our persons and our loves to articles that are bought and sold?"

"No, my dear lady, not exactly so. I was only making a comparison, to prove the degree of regard which, in consequence of previous sufferings, the Baron must certainly hereafter entertain for his betrothed lady."

"I advise an adjournment," said the Silver Kettle, "before the debate becomes warmer. It is time to retire, that we may be prepared for the voyage of to-morrow."

Our friends separated for the night, and were ready by the rising sun of the following morning, to embark for Schenectady.

CHAPTER XXV.

"This is a sight for pity to peruse,
Till she resemble faintly what she views;
Till sympathy contract a kindred pain,
Pierced with the woes that she laments in vain."

Twenty of the staunchest canoes of the Five Nations were proudly riding on the bosom of the Canajoharie, in each of which, under their leaf-woven canopies, two chiefs of the heroic cadets were waiting the arrival of the anxious and expectant voyagers.

The first beams of a September sun were just gilding the summits of the lofty hemlock pines of the adjacent mountains, while the blushing twilight of morning had spread its soft influence on the plain below, when the procession was seen advancing from the gates of the castle, accompanied by all the affectionate villagers, who had assembled to bid a long, long farewell to their loved Tarachawagon, and his equally beloved Wilhelmina.

The passengers were soon on board, and fairly seated, when the signal for unmooring the little fleet was given and promptly executed, and soon as the little barques with their valued lading were seen to be gliding from the landing, a burst of sorrow from the hearts of the inhabitants on the shore, convinced the voyagers how truly they were esteemed by those they left behind, which called forth a correspondent tribute of friendship from their affectionate hearts.

Tears were reciprocated, and even when they had lost sight of their friends in the deep windings of the river, the echo of their lamentations was yet distinctly heard and appreciated. It was near mid-day ere th

feelings of the morning were overcome to give place to the more gloomy ones which they were to experience in performing the funeral ceremonies of the parents and friends of Wilhelmina. Aware of this melancholy subject, her considerate friends evinced, by their conduct toward her, how truly she shared their sympathy.

Little of interest occurred during their passage down the river to Schenectady, and the minds of those that were not as deeply interested in the approaching scene, as were those of Wilhelmina and her Dutch companions, found some relaxation from their poignant sympathies, in the variegated tints of the autumn foliage, which sported all the colors of the prismatic rays of light.

The nearer the little fleet approached towards the destined harbor, the deeper were the shades of melancholy in the countenances of the sufferers; and when, with the setting sun, the romantic banks of the late flourishing village first broke upon their view, a deeper burst of grief proceeded from the females, which Conrade, and the gentlemen with him, exerted themselves to the utmost to suppress.

Having arrived at the landing, the canoes were secured, and the passengers debarked and ascended the beautiful acclivity to the plain, where the late village had stood in its innocent grandeur. With the exception of one or two houses on the outskirts, nothing was to be seen but the dilapidated walls and scattered chimnies, presenting to the view of the melancholy beholders, a scene of awful ruin.

The cadets, advancing to the uninhabited houses, cleared them of the rubbish which had accumulated in them during their unoccupied state, and kindling fires in the chimnies, rendered them thus a convenient shelter for the females. The males, constructed for themselves a spacious wigwam directly in front, having the command of both houses.

The next care of the faithful cadets, was to trans-

port from the canoes the provision and cooking utensils, which were turned over to the care of the notable Dame Krautzer, and her no less notable daughter, Margaret. Refreshments were soon prepared for the whole party, of which they partook with appetites regulated by the greater or less intensity of their grief.

At an early hour of the evening the ladies retired to rest, and soon as night had thrown her sable mantle over the horizon, the Silver Kettle called upon his vigilants to repair to their duty. Five sentinels were detached to patrol the encampment; three hours were allotted as a tour of duty, at the expiration of which, they were to be relieved by an equal number from the reserve guard.

During the first watch of the night, the sentinels on duty reported the sound of paddles approaching from from below. Scouts were immediately despatched to the landing, to ascertain whether the canoes contained friends or foes. In the mean time it was deemed expedient to keep all things quiet for fear of disturbing the repose of the "master-piece of creation" —lovely woman!

It was soon ascertained that the noise proceeded from the canoes of the deputation, who were returning from Oranienbergh, having, in behalf of the Five Nations, offered their condolence to the inhabitants, and the promise of their assistance in revenging the late fatal massacre. These had opportunely arrived in time to point out the respective mounds, and to assist in the concluding ceremonies of the approaching day.

To the inquiries of Conrade, with respect to the arrival at Oranienbergh of Mr. Stuyvesant, he was informed that that gentleman was still at the village, where he had been detained in consequence of a violent attack of fever, from which he was slowly recovering under the care of the venerable Dr. Freylinghausen. And with respect to the inhabitants who

had escaped from the assailants, there were several still at the village, who were yet desirous of returning to this once favored spot, provided they could do so with safety.

The ladies were greatly surprised on the following morning to find such an accession of numbers in the village, and of their having arrived in so peaceable a manner, as not to have interrupted them in their sleep.

"You owe that to the considerate care of the sachem," said Conrade, "who would have every precaution taken, to avoid disturbing you."

"Why are not all men as considerate of our sex, as the amiable sachem?" demanded Adelaide.

"Because it takes all sorts of people to make a world," replied Garangula, "and where there are all sorts of people, there must be all sorts of dispositions towards the sex; some thinking them superior, others equal, and others again inferior. Indeed I have been told that there is one sort of people among the many, who go so far as to deny that women belong to the human species."

"I suppose," said Adelaide, "that the sort of peopeople alluded to, are of the long-eared race, which, in France, we term, 'La Famiele de Le Ane.'"

"That is a sort of people I never heard of before," said the prince, "the long-eared people!"

"Suppress your curiosity for the present," observed the sachem, "and when we return home, I will make you acquainted with a people that approaches very nearly to those hinted at by the lady Adelaide."

"What! are there any such at our village?" demanded the astonished youth. "I have heard of the Round-head—Flat-head—Long-head—and Crop-eared Indians, but never of the Long-eared!"

Conrade, with a view of putting an end to this inquiry, took his friend apart, and explained to him that in Europe there was a race of animals, who were considered despicable on account of their long

ears and supposed defect of brains, and that it was usual to compare men who were deficient in gallantry and respect to the ladies, to these animals.

"Yo-hah!" exclaimed the exulting youth, "I see the simile, and have seen some of the real animals at Montreal, and was in company with them on the road to Chambly. They look almost like horses, and yet are not horses."

"Now you arrive at the comparison," said Conrade. "Those people, or men, who deny the respect that is strictly due to the fair sex, are very properly considered as unworthy the name of men; they have the exterior form and appearance of men, but not having the heart or the brain of true men, are considered to be no men, but a spurious species, a kind of man-monkey, which Cato informs us, are called baboons in Africa."

Margaret now informed the gentlemen that breakfast was ready, which put an end to the desultory conversation of the morning, and afforded an opportunity for collecting their thoughts for the performance of the melancholy duties of the approaching noon.

At the appointed hour, the party arranged themselves for the melancholy procession to the mounds of the murdered. Decanesora, who had been appointed speaker or sachem of the deputation, having previously pointed out to Conrade the mound containing the remains of Squire Kieft and his lady, also that containing the residue of the murdered, was again delegated by the Silver Kettle to lead the van, and to conduct the ceremonies on the present occasion.

Withelmina, supported by Conrade, followed the procession as chief mourners. Manima and the sachem, then Mrs. Krautzer and Margaret, Adelaide and her mother, Garangula and Ersel, and lastly the Mohawk and Tuscarora chiefs.

The rest of the procession followed, in what is termed Indian file, according to their rank and condition in life. The cadets bringing up the rear.

Arriving at the mound of Mr. and Mrs. Kieft, the procession formed a semi-circle, and the speaker approaching the mound, addressed the weeping mourners in the following speech:—

"Brethren—The murder of our friends at this place, by the French, grieves us as much as if it had been done to ourselves; for we are in the same chain, and no doubt our brethren of New England will be likewise sadly affected with this cruel action of the French, who, on this occasion, have not acted like brave men, but like thieves and robbers. Be not, therefore, discouraged. The Mohawks, the representatives of the Five Nations, give this belt to wipe away your tears." Here the speaker gave the belt to Conrade.

"Brethren—We lament the death of so many of our brethren, whose blood has been shed at Schenectady. We don't think what the French have done can be called a victory; it is only a further proof of their cruel deceit. The Governor of Canada sends to Onondaga, and talks to us of peace, with our whole house, but war was in his heart, as we now see by the awful example before us. He did the same formerly at Cadaracqui and in the Seneka's country. This is the third time he has acted thus deceitfully. He has broken upon our house at both ends, formerly in the Seneka country, and now here. We hope, however, to be revenged of them. We have been partly revenged of them, for our nation sent their brave cadets in pursuit, and followed with their warriors, have restored the captives to their friends. We will follow the French to their doors; we will beset them so closely, that not a man in Canada shall dare to step out of doors to cut a stick of wood. But now we gather up our dead to bury them, and do thus bury them, by this second belt." This was followed by the ceremony of re-smoothing the surface of the graves.

"Brethren—We came from the castle with tears in our eyes, to bemoan the bloodshed at Schenectady

by the perfidious French. While we bury our dead at Schenectady, we also lament those who were slain while in pursuit of the enemy—again we bury our brethren with this third belt.

"Great and sudden is the mischief, as if it had fallen from heaven upon us. Our forefathers taught us to go with all speed to bemoan and lament with our brethren when any misfortune or disaster happens to any in our chain. Take this belt of vigilance, that you may be more watchful for the future. We give our brethren eye-water to make them sharp-sighted, by this fourth belt.

"'We are now come to this house to renew the chain; but alas! we find the house polluted—polluted with blood. All the Five Nations have heard of this, and we are come to wipe away the blood, and to clean the house.' We come to bemoan the loss of our murdered friends.

"'Brethren—Be patient. This disaster is an affliction that has fallen from heaven upon us. The sun, which has been cloudy and sent this disaster, will shine again with its pleasant beams.'* We give this belt to console you for your loss, and to confirm our words."

They then proceeded to the mound which contained the promiscuous bodies of the inhabitants that had been slain where usual national ceremonies were performed, and a renewal of the covenant chain made between the Five Nations and the Dutch settlers, of which Conrade was now the representative.

On returning to the cabins, Wilhelmina taking the arms of Adelaide and Manima, requested to be permitted the indulgence of her griefs, and retired from the company for the remaining part of the day.

* Colden's Hist. of the Five Nations.

CHAPTER XXVI.

"Come hasten to the wedding, ye friends and ye neighbors,
The lovers no longer their bliss can delay;
Leave at home all your cares, your sorrows and labors,
And join in the pleasures of this happy day."

The two little fleets of canoes had once more received their passengers, who were now prepared to separate, the deputation on their return to the Mohawk's castle, and our hero and his party to Oranienbergh.—The parting was an affectionate one; it consisted of those mingled emotions that were expressive of sorrow for the past, and joy for the approaching event.

To Conrade and Wilhelmina it was a most affecting scene. They were to separate for a long time from these faithful friends of their early youth, and from scenes that had impressed themselves upon their infant memory, and had been matured with their growth; they were now to leave them, and these, perhaps for ever.

Cordial and sincere was the parting of the friends, and equally cordial and sincere their good wishes, accompanied with ardent desires for their safe and speedy return. The fleets separate—the parties recede from each other's view, and are soon out of the sight and hearing of each. A solemn silence, equaling the stillness of night, pervaded the hearts of all, which was only interrupted by the sound of the paddle, or the rippling of the waters of the rapid Mohawk.

This silence was at length interrupted by the sachem, who said:—"Why mourn ye thus my friends, 'as those who are without hope?' Arouse your-

selves, and shake off the griefs which unfit you for the enjoyment of that happiness which heaven hath yet in store for us.

"Death is the common lot of all, for it is appointed for man once to die, and it is congenial to our attachments to give the testimony of our sorrowful feelings on occasions of the kind which we yesterday witnessed. We have performed the last sad duties that have been left us to fulfil, and 'to him who can alone weigh our crimes and our errors against our efforts towards virtue, we have consigned them with awe, but not without hope.' Let us, therefore, look forward in that hope, and not by an excess of feeling deprive ourselves of its rich consolations."

By degrees our friends began to share in the conversations of each other, having previously acknowledged the justice of the sachem's remarks. They had not long returned to the enjoyment of the romantic scenery of the woods and mountains on each side of the river, ere an object presented itself to the view of Wilhelmina, which recalled to her the most painfully pleasing recollections. It was the Greenwood Isle.

Conrade, whose feelings were of a kindred character with her own, observed her agitation, and without inquiring into the cause, which he felt himself in all its force, tenderly embracing her, and pointing to the Island, exclaimed, "Dearest Wilhelmina!" which was answered by the delightful reply—"My dearest Conrade, you are now all the world to your orphan Wilhelmina, who looks up to you as to a protector sent of heaven, to supply the place of my lamented parents."

"May that heaven, in whom we both trust, so qualify me for the task, that I may prove myself to be all that the heart of my dearest Wilhelmina could wish, and may our lives be so prolonged, that I may manifest to you throughout, that this heart hath been faithfully devoted to you before, and more particularly since

the day on which I inscribed my love on the bark of the bay tree on this favored Island."

But that it would appear selfish, and that it would retard their voyage to Oranienbergh, our lovers would have landed on this favorite Island, and fondly retraced the hieroglyphics on the margin of the stream. As it was, they yielded to the necessity of passing it, but not without feelings of the purest and most pleasing nature.

They had now entered the majestic stream of the Hudson, which again recalled to the remembrance of Wilhelmina her last voyage through its picturesque and romantic scenery. Then, she was separating herself from the dear object of her affection; now, she was descending the same river, to unite herself to that beloved object for ever.

As they approached the destined haven, Conrade addressing himself to Adelaide, demanded of her if she was a good nurse?

"Why do you ask the question?"

"Because, I hear there is an excellent physician in the village before us, who has a patient that he says he cannot cure without a nurse equally skilled in administering, as he is in prescribing."

"Well, but what have I to do with his patient?"

"Nothing more than to nurse him, and assist the good parson to expedite the cure; and I will insure it, that the patient will give you the half of his fortune."

"Yes," added Wilhelmina, "and his whole heart and person into the bargain, if it so pleases my sweet friend."

"Good heavens!" exclaimed Adelaide, the blushes crimsoning her face deeply, "how you alarm me. Is my dear Mr. Stuyvesant indeed ill?"

"He has been very ill," replied Conrade, "but Decanesora informs me that he is convalescent."

Here the heart of Adelaide evidenced its native *feeling* and goodness. She felt and expresed her feel-

ings of regret for her levity at the castle, in such unequivocal terms, accompanied with tears, as left not the smallest doubt, if any had indeed remained, that she did most cordially esteem their friend. They encouraged her, therefore, to dry her tears, and to assure herself that their meeting would be among the most happy of its kind.

Arrived at the landing, the Silver Kettle dispatched a cadet to inform his friend Quider, the name given to Major Peter Schuyler, of their visit. The Major was absent, having gone to the Flats on public business; but his amiable consort condescended to invite them to their spacious and hospitable mansion, and of receiving them in person at the portico, where she welcomed them to Oranienbergh, and to the hospitalities of its remaining inhabitants.

While refreshments were preparing for the voyagers, the amiable Mrs. Schuyler made herself acquainted with those of the individuals to whom she had not been previously known. The sachem and Silver Kettle were among her old acquaintances; Conrade had grown entirely, and Wilhelmina almost out of her memory, but she recognized in them the children of her early friends, and offered to the latter her heartfelt sympathy for her loss.

Such was the suavity of manners of this lady, that she attracted the attention and won the hearts of each individual; and it was impossible to discern to which she was most partial. All shared alike her affectionate attention, and all were equally served and satisfied. So much so, that those who had never before been in her company, or had experienced her kindness, were as much at home and at their ease, as if they had drawn their first breath in her presence, and had been reared to maturity by her attention.

The cadets, according to custom, were encamped in a large range of buildings, which the considerate Major had erected for the accommodation of the numerous Indians who frequently visited his hospi-
village.

The considerate Wilhelmina, aware of the mental sufferings of Adelaide, as soon as propriety would admit, drew Mrs. Schuyler apart, and stated the anxiety of her friend to learn the situation of Mr. Stuyvesant. Mrs. Schuyler assured her that she had but a few minutes before their arrival returned from her afternoon's visit to him, and had found him recovering fast; and that the venerable parson had expressed an opinion that he would be able to prosecute his voyage to the city in a few days.

It was decided that Conrade should repair to his lodging, at the house of Mrs. Kohler, and prepare him for a visit from the ladies after tea. There our hero met the attentive minister, (who was to unite him and his Wilhelmina,) performing the double offices of a physician and a friend to his emaciated patient. On being announced, a flush diffused itself over the pale face of Mr. Stuyvesant, who soon experienced the warm evidences of sincere friendship, in the cordial embrace of Conrade. An introduction to the pious divine followed, and permission was obtained for the introduction of the ladies.

After tea the ladies, accompanied by Mrs. Schuyler, walked over to the lodging of the invalid, and when the ceremony of introduction to Mrs. Kohler, who strained Wilhelmina to her affectionate bosom, was over, she was permitted to conduct the agitated Adelaide to the presence of the expectant, and no less agitated patient. Conrade having engaged the minister apart, on the subject of his contemplated union, as also that of his friends, left a favorable opportunity for the meeting and interview of our lovers.

Soon as his longing and anxious eyes beheld the image of her he so dearly loved, he faintly exclaimed: "Dearest Lady Adelaide, this unexpected goodness is kind, is———O yes, it is a cordial to my heart."

He could utter no more, his full heart prevented him from the further expression of his joy.

Adelaide could say no more than—"Forgive me my unmeant injury."

Extending his trembling arms, he said—"Forgive you. Yes, lovely Adelaide, heaven knows how freely, how truly, and how sincerely I have forgiven, and do now forgive you. Dear cousin," added he, turning to Wilhelmina, "will you not guarantee the sincerity of my expressions?"

"Ah!" said Adelaide, "Wilhelmina can assure you of the painful regrets." . . . . .

"Say no more of regrets; I shall esteem—I do esteem this hour, the most happy hour of my life."

The rest of the company were now admitted, and Mr. Stuyvesant received the congratulations of his friends on the prospect of his recovery.

"My old friend, the parson, informs us that you have been dangerously ill," said the sachem, "and we have cause of rejoicing at the prospect of your recovery."

"Yes," replied Mr. Stuyvesant, "I was so ill on the third day, that my life was despaired of. Indeed, it was announced that I was dying, and this report brought me several very unwelcome visitors, who appeared to be unwilling that I should go out of this world without giving them a fee."

"You mean the pettifogging gentry that infest this little village, with the self-assumed title of lawyers, I suppose."

"The same," replied Mr. Stuyvesant, "and it appears to me that they have been 'let loose by the demon of discord for the destruction of public peace and private confidence.' They multiply so fast, that one would think they rose like mushroons from the earth.

"But lawyers appear to be a necessary evil among civilized men," said Conrade.

"Well, I am happy," said the prince, "that the Five Nations have never had any occasion for one of the profession."

"It is indeed a subject of gratulation," said the sachem, "that notwithstanding the superstitions and savage ignorance of Indians, they are, with but one exception, the only people on earth of whom it may

be said, 'such a thing as a lawyer has never been known among them.' "

"What other people are these?" asked the Chevalier.

"A society of Christians who have distinguished themselves by the name of Moravians. These have made it a law in their religious compact, that no lawyer, as such, shall be admitted to their communion."

"Happy people!" exclaimed the Chevalier, who had unfortunately fallen into the hands of some of the fraternity, not among the most honest, and who, from principle, despised the profession. "Happy people! Would to heaven the people of this country would take example from them, and so conduct as to render the existence of such a profession unnecessary."

An end was put to this conversation by a motion from the ladies to retire. And taking their friendly farewell of the patient and his attentive physician, for the night, with the promise of renewing their visit in the morning, they were accompanied to the mansion of their esteemed hostess by their respective companions, the Tuscarora chief having the honor of gallanting this lady to her residence.

Wilhelmina took the earliest opportunity for consulting with Mrs. Schuyler on the best mode of conducting the approaching ceremonies, and it was decided that it should take place in the village church, on the Sabbath following, and after morning service; that Mrs. Schuyler would perform the office of giving her, as she had no parent to perform that customary ceremony. And she also politely tendered her services in preparing every necessary entertainment for so important and happy an occasion, which kind and considerate offer was gladly and gratefully received and acknowledged by our blushing heroine.

Conrade communicated, on the next visit to Mrs. Kohler, the arrangements for the weddings, and had the pleasure of receiving from that early friend of his father, fresh proofs of her contunuing attachment, in

a tender of her purse and her services, toward rendering this the most splendid wedding ever known in the infant village of Oranienbergh.

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It is unnecessary to continue the details that are connected with the MSS. papers from which this story has been extracted, further than to state the completion of the happiness of the heroes and heroines of the tale.

Mr. Stuyvesant recovered his health in time to lead the blushing Adelaide to the same altar at which Conrade and Wilhelmina, the Sachem and Manima, and Garangula and the lovely Ersel, had been united by the venerable Mr. Freylinghausen, in the midst of their joying friends, who supported them during the solemn and impressive ceremonies, in the favored little Dutch chapel of the village.

The following week, the Silver Kettle and the sachem, with Garangula and their suites, took an affectionate leave of their friends, and embarked for the Mohawk's village. While Conrade, Mr. Stuyvesant and their brides, together with the Chevalier and his lady, sailed for the city of New Amsterdam.

It is added that Conrade was prevented from pursuing his voyage to Europe, in consequence of the arrival of the English fleet, who invested the city, and subdued it to the British crown, together with all its territory; that he was, however, confirmed in his title and property, and had the happiness of being appointed a commissioner for forming an alliance between the English and the Five Nations.

And we further learn, that Mr. Stuyvesant continued in trade at the city some years, and afterwards removed to the neighborhood of Schenectady with his family, where he was united to the circle of his dear friends.

Conrade settled an extensive plantation on the Mohawk river, near his favored village, where he lived with his beloved Wilhelmina, who became the

fond mother of a numerous family, and where these happy friends lived in the enjoyment of every blessing that agreeable society and a luxuriant soil could afford them, receiving and returning the visits of their friends at Oranienbergh, now called Albany, and at the Mohawk's village.

The translator thus takes leave of the heroes and heroines of his tale, under circumstances that cannot fail of pleasing his readers; who, he most sincerely wishes, may experience as much happiness as appears to have fallen at last to the lot of those favored lovers, it has been his pleasing task to introduce to their notice and to their sympathies.

It has been hinted that one of the descendants of Conrade was recognized in the army of Gen. Forbes, who commanded the western expedition against the Indians in 1758. He then ranked as Colonel, and was universally loved and respected by the Five Nations, as much for his own virtues and bravery, as for their respect for his aged father and deceased grandfather; that a descendant of Garangula was still the ruling chief of the Five Nations, as long as they existed as a nation; and that those of the sachem were no less conspicuous in the cabinet and field. In short, that the descendants of each have continued so support with credit to themselves, and honor to their ancestors, the virtues and the talents bequeathed to them.

And, what will add peculiarly to the interest of this abridged history, in the minds of many, the doctrine of the Final Reconciliation, though doomed to years of unwearied and bitter opposition, has steadily progressed, triumphing over every obstacle, till flourishing societies are to be found in various cities and villages throughout our happy country, and in many of the places named in this history, and of which, many of the descendants of the heroes and heroines of these pages, are exemplary ornaments.

END OF VOL. II.